

CHRISTIAN ACTIVITIES AND EVENTS FOR
GENERATION X & Y ON LINCOLN
UNIVERSITY CAMPUS

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ABSTRACT

CHRISTIAN ACTIVITIES AND EVENTS FOR GENERATION X & Y ON LINCOLN UNIVERSITY CAMPUS

by

Christopher T. Curry

United Theological Seminary, 2006

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The purpose of this project is to explore Christian Activities to generate Christian interest from Generations' "X" and "Y" on Lincoln University Campus.

Presently there is a limited amount of direct Christian Activities on campus. This project will provide a full background understanding of the university, its formation, the targeted generations, and tools for cultivating their interest.

Finally, a series of Christian Activities and survey questionnaires will be used to document the effectiveness of the study. The end product of this study will provide documentation on attitudinal changes within Lincoln University's ethos, while increasing attendance in the university chapel.

ACKNOWLEDGMENTS

First and far most, I render all glory and praise to my Lord and Savior, Jesus Christ. It was His twins of grace and mercy that gave me the calmness, patience, fortitude, composure, courage and endurance to complete this program and project. Just two years ago, I set out on a mission to receive the ultimate degree in ministry. Although I continued, since undergraduate school, to further my education, I really did not know what to expect on this level. To my surprise, while I was stretched remarkably, the classes taken were actually enjoyable. Each phase was thought provoking and challenging without becoming too intimidating and overwhelming. This program was an experience that I will never forget. Especially, the experience of completing all of my required work and later discovering that there was something else to complete. Thanks United!

To the love, friend, wife, cheerleader and confidant of my life, Rosa M. Curry; as I said the last time I graduated, “If loving you is wrong, I don’t want to be right.” Thank you for your patience and tolerance during the crucial and critical times of my life. I am totally convinced that heaven sent you for me.

To my mother (Annette), father (Ted), two siblings (Tammy and Greg), and two deceased brothers (Wayne and Sheriff although both of you are not here with me in body): I thank God for each of you. Your consistent encouragements of “keep on keeping on”, and “I’m proud of you,” have met so much. We were raised humble, in many insinences rejected, but our trust in God and family has made everything work for our good.

To my family: aunts, uncles, cousin, nephews and nieces, your words of uplift and life have gone a long way. For that, I thank you. To my family from the North

Philadelphia (The Valley), it was my experiences in the Valley that kept me focused when I wanted to give up and move on. I thank you. To all of my close friends, I thank you for the good and bad days. I shall never forget Simone and Howard, who started and finished this program with me. Our friendship was birthed from the experiences of the eternal. We have spent the last two and a half years, flying, laughing, and sometimes even crying, but through it all, we made it! I have to also thank your spouses, Daniel and Sabrina, because they had the faith and confidence in our relationship to know that when we were together, all was well, thank you!

To my entire church family, Ezion Fair Baptist Church, your examples and Christian living has placed a permanent and immutable mark on my life. Your displays of affection, monetary and spiritual support shall forever be remembered. It would be remiss not to thank Deacons Allen, Perry, Burke, Jones Sr. & Jr., Locke, Waterman, Reverend Perry, Stephanie and Sister Linda Haskins separately: it was your dedication of praying, holding me before the Lord, and reading some of my papers that allowed me the opportunity to complete this project, thank you.

To Strayer University, thanks are extended to the Administration and my colleagues for allowing me the personal time to complete this program. Last, but certainly not least, to my advisors, Dr. Ricky Woods and Dr. Terry Thomas: your attentiveness to detail, although not always freely welcomed, was greatly appreciated. The style of writing was somewhat excessive, but as I look over this experience, it all worked for my good. I feel that I have gained not only two mentors, but two friends for life, thank you.

DEDICATION

To my wife, Rosa for your relentless and tireless love and sacrifice.

To my family and friends, for your support and unconditional belief in me.

To Ezion Fair Baptist Church, for your prayers, support and monetary commitment.

TABLES

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ABBREVIATIONS

| | |
|-------|---------------------------|
| BKJV | King James Version |
| NIV | New International Version |
| Gen X | Generation X |
| Gen Y | Generation Y |

INTRODUCTION

For a life time it has been the heart's desire of the researcher to maintain a healthy and balanced relationship with God. Many times he found himself drifting from side to side because there was no true commitment, as he believed, on the part of college leaders to provide sermons, activities, and events that were applicable to the various needs and desires he had during his college years. Even today, both Generations "X and Y" are left on college campuses in quest of answers and solutions to problems that neither the college nor our society desires to answer. In this project, the researcher attempts to prove a model of events and activities that a college Student Affairs Officer could offer in an effort to support the spiritual needs of Generations X & Y.

The researcher maintains that much of the apathy and destruction found on college campuses is a direct result of the inner spiritual thrust that these students have while matriculating on campus. The students of today are different from the students in the twenties and thirties. One of the main differences is that students from prior generations had parents, friends, and clergy who reinforced active participation in their religion. The researcher believes that America has become consumed with the notion of separation of church and state until religion appears to be dirty, while sex, vogue and perverted lifestyles appear to be clean and pure.

The researcher also lays the claim that America's general perception on these generation's is that they are lost without hope and ambition. They see these generations with wild haircuts, low riding pants, and careless attitudes, which brings them to the conclusion that hope is futile; the researcher strongly disagrees. Instead of believing that these generations are lost without hope and ambition, it is clear that they have been left behind without direction or clarity on where or what they should do or participate in. These generations support John Dewey's theory, "Learn as they do and see."¹ Given the level of hypocrisy in both church and society, they are journeying to a destiny, where they have never been, without a map. Baby Boomers and generations prior to the current generation, in reference to moral and religious values, received far greater instructions and support. It appears as if these generations are "Non-existent to America, the church, college officials, and society as a whole.

The researcher also, in this project, seeks to explore historical practices and correlate them with current practices to show the need for religious activities and events for these generations. Because these generations were reared differently from previous generations, the way we handle them must be concrete. The researcher is not saying that they are to be blamed for their unbalanced practices and behaviors, but because of the level of neglect from previous generations toward the current generations, it becomes necessary for the traditional practicing of colleges and universities to reinstitute religion on campus.

As a brief overview of these generations, it is important to note the differences even between the two affected generations who are currently matriculating on

¹ Murray Wendy Zoba; Christianity Today, *Decoding Generations*: April 2, 2001, Vol.45, No.5, page 83.

America's college campuses. Generation "X" was born between 1965 and 1980.²

There are more than 50 million members of the community in the U.S, comprising 17% of the population.³ Members of Generation "X" spend \$125 billion annually on consumer goods in the U.S. They are characterized by a propensity for technology, skepticism to advertising claims, and attraction to personal style rather than designer price tags. Their community has a high percentage of entrepreneurs, as well as employees who easily transition from one employer to another.⁴ Since Generation "X" spends a lot of time in front of the computer and are comfortable with e-commerce, high impact internet preaching techniques can help compel Generation "X" to come to Christ.⁵

Generation "Y" was born between 1981 and 1995.⁶ There are more than 57 million strong members of this community. They are the largest consumer group in the history of the U.S.⁷ Other names for Generation Y include "Echo Boomers" and the "Millennium Generation."⁸ Members of this generation have annual incomes

² Ibid.

³ Agnieszka Tennant, *Christianity Today, The Good News About Generations X & Y*, August 5, 2002,; vol. 46, No.9, page 40.

⁴ Ibid.

⁵ Steve Rabey, *Christianity Today, Pastor X*: September 10, 2003, 53, No.5, page 43

⁶ Murray Wendy Zoba: p. 83.

⁷ Agnieszka Tennant; *Christianity Today, The Good News About Generations X & Y*, August 5, 2002,; vol. 46, No.9, page 40.

⁸ Andy Crouch; *Christianity Today: Generation Misinformation*: May 21, 2001, Vol.45, No.7, page 83.

totaling \$211 billion, according to a study from Christianity Today.⁹ The study found that generation “Y” spends \$172 billion per year, saves \$39 billion per year, and drives many adult purchasing decisions. Consequently, this represents the future market for most consumer brands. The study also found that pre-teens (ages 8-12) spend \$19.1 billion annually, while teens (13-19) spend \$94.7 billion annually, and young adults (20-21) spend \$61.2 billion. 87 percent of income for children under age 13 years is adult-supplied, compared to 37 percent of teens and 7 percent of young adults, with teens and young adults relying mostly on jobs for their income.

Preaching and preparing events for these generations require the usage of more involved techniques than used to attract their parents. Members of these generations’ best respond to methods that bring the message through internet sources; but without the air of heavy commercialism.¹⁰ Also, the demographics of these generations show that they are more racially diverse, with one out of three members considering themselves non-Caucasian. One out of every four members of these generations live in a single-parent environment and three in every four have working mothers.¹¹

Both of these generations view themselves as idealistic, with a high level of social consciousness.¹² They are frequently anti-establishment and are concerned

⁹ Ibid.

¹⁰ Steve Rabey. P. 43.

¹¹ Murray Wendy Zoba; Christianity Today, *Decoding Generations*: April 2, 2001, Vol.45, No.5, page 83.

¹² Ibid.

about stress on the job, among other things. Generally, they are the most outspoken and make up the largest pool of young people in the job market today.¹³ Promises of monetary rewards and overtime pay may not interest them as much as time off to attend a party, concert, or just hang out with their friends.

At the risk of lumping everyone into one group, members of Generation “X” are not easy to motivate. There are 44 million of them as opposed to the predicted 78 million in the “Y” Generation.¹⁴ They have a social conscience; many are vegetarians and consider themselves “free spirits.” Murray claims that they traditionally have demanded benefits and time off for recreation.

Given the brief snapshot of their background, the level of neglect from our society’s elders, local congregations, and the apparent plea from the researcher’s context, it is his opinion that there is a strong need for the teaching of the Gospel to be tailored to include these generations. It is clearly evident that, throughout the researcher’s spiritual journey, there are trends of personal attachment to individuals who took time to address the personal and generational needs that he has faced. The level of the researcher’s commitment, driving almost 500 miles weekly without pay, reflects his desire to address and tailor the Gospel to fit the needs of both Generations’ “X and Y.”

The researcher will never forget the sermon entitled “Thriller,” by the late Reverend Raymond Brown in Philadelphia. This message was very timely and most helpful in assisting him with connecting the Bible and everyday life. Reverend

¹³ Ibid.

¹⁴ Ibid.

Brown took various words and slogans from Michael Jackson's then famous song, and provided youth with meaningful direction to assist along their journey. It wasn't that he compromised the Gospel, as many feel will happen when the gospel is made applicable to the current generations. The researcher believes that he understood that, in order to make the gospel meaningful to the current generation, he had to gravitate to what they were listening to and show how there are "No new things under the sun," as he put it. Reverend Manuel Scott Jr. shared a message entitled "Lessons from Aaliha." The points and information shared electrified our youth department. While the "Thriller" message was geared to Generation X, "Lessons from Aaliha" was geared towards Generation "Y." Both messages brought about change and conviction. Based on the congregations that received the two messages, there were noted changes in behaviors and actions.

As the researcher examined his context and burning desire to enlighten these generations, there arose an apparent need for a guide or series of messages geared toward Generations "X and Y." Apathy may be viewed as a strong force in these communities, but in order to break the neglect that is apparent in these current generations, there has to be a concerted effort to involve their issues, concerns, and methods within our Sunday morning messages.

The challenge in this project lies in preaching, teaching, preparing, and actively engaging two generations that are "unchurched," neglected by its forefathers, and counted out by society. The researcher will be challenged to successfully gather information that will show an egregious need for such sermons, workshops, events, activities, and materials to ensure success within these generations. There are many

ways to gather and substantiate the information, including, but not limited to, surveys, open forms, generational dialogues, and events. This project will reflect such events and activities, with surveys for finding and keeping Generations “Y and X” engaged in ministry as they matriculate on Lincoln University’s campus; as well as helpful resources for spiritual leaders to maintain active participation of these generations in their ministry. The researcher truly believes that this project can also be applied to all people, from all ethnicities and backgrounds.

CHAPTER ONE

MINISTRY FOCUS

In the words of the Psalmist, “I once was young but now I’m old, but I never seen the righteous forsaken, nor its seed begging bread.” As the researcher ponders on these words, He can’t help but to reflect on, what some may view as, a short yet multifaceted journey. He was born to two wonderful parents, Annette and Theodore, who were not married, but found the strength in their character to provide him with his basic survival needs.

The researcher does not have a lot of information on his father, other than he was the eldest of three children. Both, his mother and father were in the home while he was being reared in Smithville, North Carolina. He was born in 1938, and received most of his formational educational training from the Smithville school system. He moved to Philadelphia, with his family sometime in the early 1950’s. The researcher’s first encounter with any members of his father’s family was in 1986, which was with his father’s mother. This visit was his first and last visit, before her death. It was at the reception line of the researcher’s wedding that he was first introduced to paternal grandfather. This old good-looking gray headed, overly excited man came and hugged the researcher and his wife and I and said, “Who do

you think I am?" Truthfully, the researcher could just look at him and tell that they were related, because many of his features resemble the researcher. He shouted out, "I'm your father's father." Both the researcher and his wife looked at each other and became overwhelmed with emotions, because she knew how much the researcher truly desired to know his family on his father's side. From that day the researcher has been in communications with his paternal grandfather and his father's sister and youngest brother.

The researcher's mother's story, on the other hand, has a quite different spin. She was born on Thanksgiving Day, November 27, 1939, in Memphis, Tennessee. Unlike the researcher's father, his mother was raised by her grandmother, because her mother was only 16 years old during the time of her birth. Her mother left Memphis in 1939, three months after The Researcher's mother's birth to move to Chicago, IL. The researcher is told that her mother left in an effort to avoid family embarrassment. When the researcher's mother turned 17, she left Memphis seeking love from her mother, so she moved to Chicago in 1956. This move turned out to be a horror story. In 1961, she met and married a soldier by the name of Jimmy Curry. In 1961 the researcher eldest brother Jimmy Jr. was born; in 1962, Anthony was born; in 1963, Tammy was born; and in 1965 Wayne was born. In 1966, the researcher's mother left Chicago, after being battered by her husband, and arrived in Philadelphia. She literally arrived on a bus with four children who only had the clothing that was on their backs.

There was a Catholic charity house called, "Father Divine." This is where she spent about six months before receiving an offer to reside with distant relatives. In

1967 the researcher's mother and his other brothers and sister moved into the Raymond Rosen Projects. A year later the researcher was born to unwed parents. The researcher does note that his mother's tubes were tied prior to his conception, which she thought that after his brother Wayne, there would be no additional children. It was devastating to his mother, but she accepted the fact and the researcher was born. While they were very poor, the researcher never knew it. His mother is a remarkable lady! She was able to take little of nothing and provide for a family of six in total. Never was there a Christmas without having a tree full of presents, nor was there a time that the researcher went to bed hungry. Every summer their mother made sure that they took an airplane ride, whether it was to Florida, Chicago, or Memphis.

In 1973, the researcher began his formal educational training. He attended a public school in North Philadelphia named William Dick Elementary School. While they were in a very poor neighborhood, the teachers seemed to be very committed to the success of its students. Throughout the researcher's tenure at William Dick, there were 3 people who impacted his life. First it was his principal, Mr. William Jefferson. He stood real tall and didn't take any stuff from anyone. He consistently reminded the students who they were and what they needed to do to get where they were going. The researcher's fear of him was not in that the principal was loud, but in that he spoke so softly. On several occasions the researcher asked him why didn't he yell at the children when they were acting out. His response consistently was, "True power is emotions under control." Until this day, the researcher remembers that saying and the researcher use it as a guiding principle in his life.

In 1980, the researcher left William Dick Elementary School and went to Strawberry Mansion Jr./Sr. High School. The researcher's seven years at Strawberry mansion were full of excitement. It was during these years that the researcher learned the tough lessons in life. There were three, in particular, that the researcher think are worth mentioning. The first one was in 1983, when the researcher was preparing to declare his academic/vocational track for high school. A Jewish counselor, Mrs. Hoffman, instructed him not to participate in the motivational/academic track because she felt that the researcher had dyslexia. It was her opinion that the researcher would do much better, later in life, if he took the vocational track instead. Because the researcher and his family did not know any better, he took her word and did as instructed. The second event was in 1985, when the researcher received his first real job at the Philadelphia Naval Yard. He went to Mrs. Hoffman and thanked her for advising him to get into the trade program, because it got him a job that, in the researcher's estimation, paid well, \$3.60 per hour. In that same year, the researcher sister gave him his first car. It was a 1972 Dodge Dart with nine different colors. With all of its colors, this car was the researcher's pride and joy. The third and final event was in 1986, when the researcher met the new African American Counselor, Mrs. Winder. She noticed how hard and creatively the researcher was working with his senior class and took interest in him.

The researcher shall never forget in December of 1986, while sitting in her office, she asked him, "Why are you in a vocational program?" the researcher response was "Ms. Hoffman told me that I was diagnosed with dyslexia ." Her response will never be forgotten, "That's b*#l s@#t" the researcher was over taken,

not only with her language, but also with her passion and frustration. She said, “You don’t have dyslexia, you have courage and commitment.” She strongly advised the researcher to get out of the vocation program and get into the academic program. It was her feeling that the researcher was incorrectly advised and that if the researcher was willing to spend an extra year in high school, she would make sure that the he gets into college. The researcher agreed, because he really felt deep down inside that college was where he wanted to go. The researcher made the decision to change from the vocational track to the academic track and controversy arose between Mrs. Hoffman and Winder. Mrs. Winder’s mission was to get as many black students out of the vocational program and into the academic program.

In 1977, Ms. Carolyn Dixon and her three children moved into the Raymond Rosen projects. She brought another element to our neighborhood; she was faithful to her religion. Every Sunday morning she and her children would make their way to church service. The researcher noticed that her children had a different mindset and acted better in school. One day the researcher asked her if it would be possible for him to go with them to church. After she graciously accepted his request, he became a regular. In 1978, the researcher joined the Davis Temple Baptist Church and was baptized by the Reverend Roosevelt Alston. While serving at Davis Temple Baptist Church, he became a “Walking Deacon” and apart of the youth department.

In 1984, the researcher changed churches and became a member of the Beloved St. John Church, under the leadership of the later Reverend Matt Yancy, Jr. The researcher came to understand and recognize the things of God during his tenure as a member of Beloved St. John Church. The researcher’s Pastor served in the role

of a father. The researcher shall never forget that Friday afternoon when he went to his Pastor's house for the weekend and discovered that a person of color could really live like his Pastor and his family were living. They had a swimming pool, four bedroom, three bathrooms, and a two car garage. It was an experience that he shall never forget. As a matter of fact, it sparked life into the researcher. He decided at that point that he could and would live better than his current situation.

Sunday after Sunday the researcher's Pastor would open opportunities for him to work closer and closer with him. The researcher served as the Pastor's personal assistant. The Pastor ordained the researcher as a Deacon and licensed him into the Gospel Ministry. For the first 8 years of the researcher's tenure at Beloved St. John, he grew and became committed to the service of the Lord. They would have church sometimes four nights a week with an additional three services each Sunday. To miss a service was like to miss out on a heavenly experience.

In 1987, the researcher graduated from Strawberry Mansion High School and was accepted to Cheyney University, Lincoln University, Morehouse College and Penn State University. The researcher accepted the Lincoln University invitation, and both his family and church were exceedingly happy. The researcher spent five years on the campus of Lincoln University. Serving not only as a scholar, but also in the SGA (as President), the freshmen class (as President), a Resident Advisor and an Admissions Ambassador. The researcher often says that Lincoln saved his life from destruction and devastation. He met some of the most wonderful people while at Lincoln. His mentor was an 80 year old man who would drive 60 miles, one way to volunteer his services to the students of his alma mater. There are so many wonderful

memories that the researcher could share, but for the sake of time, he briefly mentioned six:

First was the process of the freshmen class moving from being Lincoln aspirants to Lincoln men/women. The process began on the first night of the freshmen transition week and lasted through the following Sunday. On freshmen night, they were ordered to the “Quad area” dressed in all black. It was there that they received their weekly assignments on what was required for the transition. Throughout the week they participated in activities and events that surrounded getting us connected to the “Lincoln ethos.” Thursday night in particular, something strange happened. Many of their classmates were kidnapped. One of the instructions was to never be found traveling alone. They later discovered that the upperclassmen leadership was kidnapping every freshman that they saw alone. That evening the freshmen had an open forum and the names of those who were kidnapped were called out, and the freshmen were asked where were their classmates? They really did not have a clue. The Dean of Students shared that in order to be a real Lincoln person; it is each community member’s duty and responsibility to safeguard every member of their class. Their obligation was not limited to travel, but academics as well. Lincoln did not have the philosophy of looking to the left and right to discover who would not be there; rather, Lincoln believed in the philosophy of “I am because we are.”

The second event came in 1989 when the researcher entered the pledge line of Omega Psi Phi fraternity. While the researcher cannot share the intimate details of the process, he will share that the process has guided him throughout his latter days. He was taught respect, system and humility. While the researcher thought that the

researcher had these traits down strong, it wasn't until the researcher was in this process that he found the areas of his weakness.

The third event was in that same year, the researcher's brother Wayne was killed. The researcher thought that he was going to lose his mind. He wasn't interested in school, church or anything. To the researcher's surprise, it was Lincoln and his church family that ended up being his true source of comfort and strength. The Lincoln community showed-up at the funeral services in full force. A few days after the services the researcher received a letter from the President of the University expressing her condolences and well wishes. The concluding thoughts in the letter blessed the researcher's heart the most, "While we may never understand the mysteries of God, we can only trust in the realities of His promises as we anticipate His return. See you next week." In other words, she wanted the researcher to know that the University shared in his sorrow, but to give up on his education would be unacceptable. The researcher returned to school a week later and never looked back.

In May of 1990, the researcher accepted the calling into the Ministry. His Pastor scheduled his trial sermon for September of that year. September arrived and the church was full. The researcher's text was 2 Samuel 5:10-19, and the researcher's subject was "The Word's Out, You Have Been Anointed." He dealt with the story of David and King Saul, a rejected king envying an unsung hero. There were a few mistakes, but over all, the researcher believed that the people were blessed. His Pastor, who wasn't an easy man to please, showed him strong support and favor. For the first time, the researcher was officially called Minister Chris Curry.

The fifth event was in 1991, when the researcher met his wife. She was a freshman at Lincoln and apart of the “10 Piece Club.” The 10 Piece Club was the top ten good looking women in the freshmen class. He was sitting in a University van on her freshman night and she was walking alone, as if she did not have a friend in the world. When the researcher approached her, “That’s all she wrote. “

The final event that the researcher will share is when the researcher graduated in 1992. he was selected to bring the class response to the Commencement address. His church and family showed up in full force. You would have thought that the researcher was somebody important. He almost couldn’t get through his speech because of the celebration of his family and friends.

In June of 1992, the researcher was contacted by the President of Lincoln University’s secretary to come and meet with the President regarding possible employment opportunities. He had already been accepted into Cheyney University graduate program, but he had not gotten a job. After meeting with the President, she offered him his first position as a professional, “A Hall Director.” Her final words to the researcher during his interview still lingers, “Most black men are destroyed in two areas: sex or money.” She told him that if I could keep these two items under control, he would have a successful career. Two weeks later he showed up to work with only desirous thoughts dancing across his mind. While serving as the Hall Director, the researcher was able to initiate several new programs and activities that reflected the mission of the University.

In the summer of 1994, just as the researcher was completing his Masters degree, the Vice President of Student Life, from Lincoln University, called him into

his office and shared that the Director of Student Activities position had opened and he and the President felt that the researcher would be the best person for the job. Once again, the researcher was elated and happy to accept.

In 1996, the researcher entered a Doctoral program at LaSalle University. While going through the program, he accepted several new opportunities at Lincoln. he served as Director for Residence Life, Judicial Affairs, Greek Life and Campus Life. It was an exciting time for the researcher. The President was accused of showing favoritism to him, but the researcher is convinced that he was competent and fit her vision of excellence.

In the spring of 1998, the researcher had to make one of the most emotional decisions of his personal and professional life. He had spent 11 years transforming and developing “Chris,” the person. All of his love was with Lincoln, but he needed to expand his professional experiences, so he accepted a position as Associate Dean of Students at Delaware Valley College in the suburbs of Philadelphia. Although the researcher would be closer to his family and church, it wasn’t an easy task leaving Lincoln.

At Delaware Valley College, the researcher had the opportunity to make history. In its 102 years of existence, they had never had an African American to serve in the role of an Administrator, nevertheless as a Dean. The new President was interested in moving the highly ranked Jewish Agricultural College to become a College that reflects the world. In all honestly, it was not an easy assignment for the researcher, because he had attended two HBCU’s and lived in a predominantly black community with no real experience with the European community. It was by the

grace of God that he was able to survive for two years and leave a major positive impact on the College. There were times that he thought he would not make it. The researcher can remember so vividly his first day walking across the campus and noticing several of the residence halls and student cars with the “Confederate flag” either hanging or flying freely. It wasn’t his feelings that the students were all racist, but his first mission was to bring sensitivity to the community by educating them on why it was a negative connotation to the African American community to even see the confederate flag. There were several faculty, staff and students who voiced strong opposition to his proposal to have all confederate flags removed. The College had indicated that they wanted more minority students and a more sensitive community. After 3 months of arguments and nearly being dismissed, the President of the College sided with the researcher and outlawed the public display of any symbols that had negative affects on any culture. While there were several hostile staff, faculty and students, there were those who supported the researcher to the end.

After two years with Delaware Valley College, The researcher accepted a position of Director of Campus Life at Delaware State University in 2000. Once again he was in his comfort zone. It has always been his belief that his best contributions were done with HBCU students.

Delaware State University was looking for a person who was strong enough to solve their drug problem that was coming from the Wilmington area of the state. He accepted the challenge and began the process of ridding the campus of individuals who were cancerous to the community. This came with an interesting struggle. While the University indicated that they were interested in ridding the campus of

drugs, when the pressures of the community came, the University in some cases did a backstroke. There were days that he thought he was going to lose his mind. But he was fortunate to have a great staff. They were able to institute new transitional events and activities to connect the new freshmen to college life, as well as to redirect old incentives to remind the upperclassmen of their purpose. Overall, he had a good, strong, yet sometimes challenging spiritual journey at DSU.

The same time that the researcher accepted the position at Delaware State University, he finally killed the myth of attending seminary. He had been brainwashed to believe that only devils who sought opportunity to prove none existence of God went to seminary. Nevertheless, his thirst was not being quenched with tapes, Wednesday night bible studies and the various church-run bible institutes. It was at this juncture in his life that he decided to explore several seminaries in the Philadelphia area. He became very attracted to Eastern Seminary because of its faculty and philosophical teaching. From the moment of his first visit to the campus, until he arrived as a student, he felt the presence of the Lord. The researcher shall never forget the first class that he attended, the professor asked that the students take a moment to seek the presence of God as they learn and pick God's brain regarding His mysteries. From that point, he never looked back. He became like a "Mad Man" who wanted to learn more. It was at Eastern where the researcher came to understand who God is in a personal and intimate matter. The researcher's preaching and teaching changed. No longer was he the emotional preacher who knew how to move the crowd, but he became the preacher who provoked thought and inspiration.

In 2003, he received his first appointment as a Dean of Students from Berkeley College, in West Patterson New Jersey, with full tenure. The Student Affairs staff was wonderful, but the support staff outside of our department was very interesting. He saw his job as a fire fighter.

Finally, in the year of 1999, truly and most definitely was the year of the researcher's festival. God literally opened up the windows of heaven and poured him out blessings that he was not ready, nor able to receive. There were three major miracles in this year. He completed his doctoral studies and for the first time he was called Doc and earned the right to be called it; secondly he married the woman of his dreams, Rosa. They had been together, off and on, for over 16 years. Her prophetic word came true that she would be his wife; and lastly it was his ordination into the gospel ministry. While it may seem trivial, it was most spiritual for me. His Pastor, Reverend Clement Lupton saw the favor of God on his life and ordained him into the gospel ministry. Other exciting and wonderful things have happened to the researcher, such as: his acceptance into the Doctorial program at United Theological Seminary in 2004; and his appointment as Pastor of the Ezion Fair Baptist Church in 2005. But the main point is that this journey has come with its valleys and mountain top experiences. Some days he didn't know whether he was coming or going, but the Lord remained faithful. God took a reject and made an interesting piece of art. This is the main reason why the researcher is interested in reclaiming the current generations. The researcher received support from his generation, which assisted in his success. There is an African Proverb that says,... "It takes a whole village to raise one child." Within the village, there is representation from different generations.

If this is accepted as the reality of truth, than the researchers position on Lincoln University providing Christian Activities to the current generations is a must. .This reminds me of the story of the stone that the builder rejected. To that end, the researcher strongly believes that he was ordained by God before his mom or dad came together; but it took a concreted effort of all aspects of his life to birth it.

The context

Lincoln University, sits in a small town known as Oxford in Pennsylvania. The town of Oxford sits in southwestern Chester County of Pennsylvania. The community of Oxford traces its beginnings to two events that took place in 1754¹. In that year a group of Scotch-Irish farmers formed a Presbyterian church and built a small meetinghouse at a point where several colonial roads crossed. Just across the way, the enterprising John Hayes opened a tavern, where travelers could find food and lodging. The church and the inn formed the nucleus of the modern borough of Oxford, which is proudly celebrating its 252nd birthday in this year.

The crossroads village grew slowly, acquiring homes, workshops for craftsmen, merchants' stores, and early industrial sites, such as a brickyard. By the time James Madison sat in the White House, Oxford had gained a post office and a thriving general store. When cotton works, paper mills, and chromium mines were established nearby, the village shared in the prosperity these businesses brought to the region. Centered amid some of Pennsylvania's finest farmland, Oxford became a

¹ Spots and Trends in Real Estate for the Oxford, PA Area. Retrieved July 10, 2006 from http://www.newhomes.com/pennsylvania/pennsylvania_oxford

natural point of exchange where agricultural products were swapped for manufactured goods².

Becoming a chartered borough in 1833, Oxford soon set up its own government and public school system. In that same decade, the Dickeys, a prominent family of ministers, educators and businessmen, opened a private women's school named Oxford Female Seminary. No mere "finishing school," the seminary required its students to master math, science, languages, and theology, while in the streets outside, stagecoaches, farm wagons, and herds of cows kicked up dusty evidence of a bustling local economy³.

When the Philadelphia and Baltimore Central Railroad stretched its tracks through Oxford in 1860, the town was primed to begin a half-century of growth and prosperity. Between the Civil War and 1900, Oxford's population shot up by 1000% a ten-fold increase. New industries and merchants came to town to serve residents and the outlying farm community⁴. Today, Oxford has a weekly newspaper, bakeries, a candy factory, and canneries; a volunteer fire company, telephones, electricity, and a fairground complete with an oval racetrack.

A frenzy of building activity accompanied the economic boom. Before long a collection of elaborate Victorian homes began to appear in Oxford, joined by more modest dwellings, appealing storefronts in the shopping district, splendid churches,

² History of Oxford Pennsylvania Retrieved June 1, 2006. From <http://www.oxford.pa/history.com>

³ Ibid.

⁴ Ibid.

schools, banks, and Oxford Hall, which housed the community's public auditorium⁵. Many of these structures remain on Oxford's central streets, giving the town the late nineteenth century touch. The city retains and is enhanced by careful restoration of many of its buildings today.

History is alive in Oxford, as a quick glance around the community will prove. A local feed dealer operates from a 124-year-old grain elevator, while the school district's administrative building beats that mark by a dozen years. The train station, built when Teddy Roosevelt was "busting" trusts, acquiring a canal route in Panama, and creating national parks, now houses Oxford's municipal offices. The Chic restaurants occupy old storefronts, while a former sanctuary provides a convenient home for the local YMCA. In the center of town, the renovated Oxford Hotel, a pre-Civil War structure, provides housing right at the spot where that tavern was built, 252 years ago, in 1754.

Ethnicity Data on the city⁶:

- White Non-Hispanic (71.0%)
- Hispanic (16.2%)
- Black (11.9%)
- Other race (7.4%)
- Two or more races (2.0%)
- American Indian (0.6%)

See charts for the growth, income and real estate of the city.

Understanding this time frame, Black Americans were denied the legal right to an education at almost every level in the first 350 years of America's history⁷.

⁵ Ibid.

⁶ Ibid.

⁷ Eric Lewis: *Forever Free, 1867* Howard University Gallery of Art, Washington, D.C. Retrieved on June 1, 2006 from <http://www.lib.virginia.edu/fine-arts/guides/brown-hbcu.html>

Religious philanthropy played a role in the founding of institutions for higher education of Blacks before the end of the Civil War. Cheyney University, the oldest historically black institution was founded by a Quaker philanthropist in 1837⁸. Since many states had laws on the books preventing the education of Blacks, primary and secondary schools were in short supply before the Emancipation Proclamation. Lincoln University however is noted as the oldest Historical Black College, or post secondary education in America. The founder of Lincoln University was Dr. John Miller Dickey, a Pastor of the Oxford (PA) Presbyterian Church. Dickey had taken an active interest in the welfare of African-Americans before he conceived the idea of founding Lincoln University⁹. He descended from a family which had worked diligently on behalf of Blacks and he had served as a missionary among enslaved Africans in Georgia before becoming the Pastor of the Oxford Presbyterian Church. Also, Dickey had played a leadership role in the successful battle to liberate Rachel Parker, a freed black from Oxford who had been kidnapped and sold into slavery¹⁰.

It was at the ordination of a White minister who would be doing missionary work in Africa that John Miller Dickey was convinced that a school to prepare freedmen for a role in Christianizing Africa was necessary¹¹. He outlined his view in an 1853 sermon:

⁸ History of Cheyney University, PA. 1837-2006. Retrieved on June 1, 2006 from <http://www.cheyney.edu/history.html>

⁹ Forbes, Ella: Historical Sketch of Lincoln University, Pennsylvania; August 1988. 2.

¹⁰ Ibid., 2.

¹¹ Ibid., p 3.

“The Black man in Africa or in the United States is to receive the gospel, for the most part, at the hands of Black men. And it is the duty of the Christians of the White race to prepare (under God) in this country, these missionaries and teachers for their work¹².”

A further force for his determination to found a school for African-Americans was the difficulty Dickey encountered while trying to find a school that would accept James R. Amos, a young Black preacher from Chester County¹³. The Presbyterian General Assembly approved Dickey’s plan to establish a school for the “Scientific, classical and theological education of colored youth of the male sex¹⁴” under the supervision of the Presbytery of New Castle, Delaware. In 1854, Ashmun Institute, now Lincoln University, was chartered by the state of Pennsylvania¹⁵.

Students who attended Lincoln University between 1854 and 1970 were influenced by two major philosophies: “The Elect of God” and “The Dignity of man.” Both were concomitantly taught and practiced through the curriculum, orientation and in religious practices on campus¹⁶.

¹² John Miller Dickey: “Ethiopia Shall Soon Stretch-out Her Hands unto God. Pamphlet 1853. No Publisher, No Date. Lincoln University Archives, Langston Hughes Memorial Library, Lincoln University, PA.

¹³ Ella Forbes: Historical Sketch of Lincoln University, Pennsylvania; August 1988. 3.

¹⁴ Andrew Murray: Presbyterian and The Negro History; Princeton Press, New Jersey, 1973 p 403

¹⁵ Ibid., 401.

¹⁶ Leonard Bethel: Dissertation, Role of Lincoln University in the Education of African America Leadership: 1854-1970. May 1975. 21.

Most of the faculty up to 1930 was either Presbyterian clergymen or laymen. Calvinistic philosophy on election and educational orientation pervaded the educational structure of Lincoln. At the same time, religious concerns encouraged teaching and practicing the concept of the dignity of all men. “With 90% of the faculty being Presbyterian ministers prior to 1910, the basic emphasis was “The Dignity of Humanity¹⁷.”

The lineage of the concept of the elect was not accidental in Lincoln’s development. It began around the 16th century when Protestantism became a new challenge and John Knox followed as a disciple of John Calvin¹⁸. Besides the impact that was made on the established church, strong emphasis was put on certain ways of being educated. John Knox “Promulgated a system of insight into the nature of the child and his learning...¹⁹” He encouraged his Scottish Presbyterian followers to develop a passion for higher religious education. It was out of this Scottish background that John Miller Dickey grew up in.

From Lincoln’s commencement, there were traditions established and carried out as a mandate. Each freshman was issued a black book (for journaling their experience), a beanie (to symbolize their protection and status) and the teaching of a hymn²⁰. Students were required to formulize themselves with a scripture, and at any

¹⁷ Harold Grim: A Letter Dated November 27, 1973, Lincoln University Pennsylvania.

¹⁸ Leonard Bethe: Dissertation, Role of Lincoln University in the Education of African America Leadership: 1854-1970. May 1975. 25

¹⁹ Horace Mann Bond: History and New Design of Lincoln University 1854-1954. Princeton University Press, New Jersey 1956. 48.

²⁰ Harace Mann Bond: Education for Freedom: A History of Lincoln University, Pennsylvania; Princeton University Press, New Jersey, 1976. 131.

point an upperclassman could require a freshman to quote their scripture²¹. Freshmen were issued a “Peer Spiritual Advisor” who was responsible for getting the freshman through his first year. The Chapel bell would ring at 7:45 daily to signal 15 minutes to chapel start. Chapel consisted of hymn singing, a spiritual address by the Dean and prayer. Chapel would last no longer than an hour. Breakfast was served from 7:00 a.m. to 8:00 a.m. The dining hall was closed for the hour of chapel²². “This was normal life at Lincoln,” said Dr. Coleman. Chapel Service or Assemblies were required daily up to 1960 and attendance records were kept²³. The freshmen were required to sit in the front of the Chapel. They were also required to march in a single line with their Beanie on their heads²⁴.

The University shifted the curriculum and made Chapel Service a requirement on a weekly basis up to 1965²⁵. After 1965 until 1970, when the African Center flourished, religious concepts in academic training were uniquely affected by the long period of previous orientation. Religious concepts seeped into the curriculum. Many of the established faculty members were still teaching, even though the title of the courses differed, some religious concepts were introduced²⁶. For an example, the

²¹ Frank Coleman: Personal Interview July 22, 2006. Lincoln University Class of 1934

²² Ibid.

²³ Lincoln University Catalogues, 1859-1959

²⁴ Ibid.

²⁵ Lincoln University Catalogue, 1960

²⁶ Leonard Bethel: Dissertation, Role of Lincoln University in the Education of African America Leadership: 1854-1970. May 1975. 22

introductory course in political science began with the teaching of St. Augustine's essay on "The City of God" as a basis for political thought²⁷.

Up to 1960 all students were required to take courses in Old Testament and New Testament with electives course in religious thought. These courses were taught by clergymen who were trained in the Presbyterian Church. A student could not graduate from Lincoln University unless he took 2 academic semesters of religious studies²⁸. Lists of classes that they had to select from are as follow²⁹:

First Class Year

| | |
|------------------------|------------------------|
| Biblical Archaeology A | Homiletics |
| English Bible | New Testament Exegesis |
| Hebrew | Sacred Geography |
| Hebrew History | Systematic Theology |

Middle Class Year

| | |
|------------------------|------------------------|
| Apologetics | Missions |
| Biblical Archaeology B | New Testament Exegesis |
| Church History | Old Testament Exegesis |

Junior Class Year

| | |
|---------------|----------------------------|
| English Bible | Old Testament Introduction |
| Expression | Pastoral Care |
| Homiletics | Systematic Theology |

Senior Class Year

| | |
|----------------|------------------------|
| Apologetics | New Testament Exegesis |
| Church History | Pastoral Theology |
| Expression | |

The seventies brought about a new error for Lincoln University. Women were permitted to live on campus, student unrest was prevalent and the demand for skilled people in the field of math and science was required. With these challenges hanging

²⁷ Lincoln University Catalogue, 1966

²⁸ Lincoln University Catalogues, 1957-1960.

²⁹ Lincoln University Catalogues, 1859-1959

over Lincoln's head, there was a mandate for a shift in focus. The spirituality of the campus began to drift, as students were given options and alternative methods to be educated³⁰. These changes caused Lincoln to focus on issues of the academy while laying aside spiritual matters. Today, Lincoln University continues to offer its student weekly Chapel, but as an option, not a requirement. There are a few Christian Activities, but they are presented as an appeasement rather than as a development.

Lincoln University is accredited by the Middle States Association of Colleges and Schools and offers academic programs in undergraduate study in the arts, sciences as well as graduate programs in human services, reading, education, mathematics, and administration. The University is proud of its faculty for the high quality of their teaching, research, and service, and of its alumni, among the most notable of whom are: **Langston Hughes**, '29, world-acclaimed poet; **Thurgood Marshall**, '30, first African-American Justice of the U.S. Supreme Court; **Hildrus A. Poindexter**, '24, internationally known authority on tropical diseases; **Roscoe Lee Browne**, '46, author and widely acclaimed actor of stage and screen; **Jacqueline Allen**, '74, judge for the Court of Common Pleas, Philadelphia; **Eric C. Webb**, '91, author, poet and editor-in-chief of *Souls of People* and **Christopher Curry**, '92, College Dean.

Many of Lincoln's international graduates have gone on to become outstanding leaders in their countries, including **Nnamdi Azikiwe**, '30, Nigeria's first president; **Kwame Nkrumah**, '39, first president of Ghana; **Rev. James Robinson**, '35, founder of Crossroads Africa, which served as the model for the Peace Corps;

³⁰ Ella Forbes: Historical Sketch of Lincoln University, Pennsylvania; August 1988, 3.

and **Sibusio Nkomo, Ph.D., '81**, chairperson, National Policy Institute of South Africa.

During the first one hundred years of its existence, Lincoln graduated approximately 20 percent of the Black physicians and more than 10 percent of the Black attorneys in the United States. Its alumni have headed over 35 colleges and universities and scores of prominent churches. At least 10 of its alumni have served as United States ambassadors or mission chiefs. Many are federal, state and municipal judges, and several have served as mayors or city managers.

Lincoln University has enjoyed the privilege of preserving a rich and rewarding heritage for over 150 years. The administration, faculty and staff continue to raise the bar of excellence as was the intentions of those who preceded them. However, the research has the inclination that if the spiritual practices of the past do not return, the richness and honor of the past will become a faded memory. Students in the earlier years of Lincoln's history were required to participate in religious activities, which built character and stability. Today, there remains a chapel weekly service, but no required religious activities or rituals. This model will prove to be helpful to administrators that religion and college life is a great fit.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

John Fogarty indicates that “Reading is Power,” and that reading allows us to journey, research, experience, and reshape the world of those who preceded us in history¹. Given this philosophy, it was critical for the researcher to read a broad based reading list, which needed to be refined and divided into three major groupings: the first group consists of contemporary texts which define generations X and Y as they operate in the secular industrial and business society; in contrast, the second group focuses upon definitions of and motivations of Generations X and Y’ers from theological perspectives; and the third group of readings examines the history of HBCUs in terms of their preparation of students for a faith-based lifestyle with a Renaissance education designed to equip them for economic and social success.

In *The Hip Hop Generation*, Bakari Kitwana, identifies blacks born between the years 1965 and 1984 as belonging to the Hip-Hop Generation, a term he uses interchangeably with black culture because he feels that Generation X applies to mainly whites.² He, as well, serves as a member of this generation. Kitwana,

¹ John Fogarty, *Adventures by the Book*; Routledge, New York, London, 2000. ii

² Bakari Kitwana, *The Hip Hop Generation*; New York, BasicCivitas Book; 2002. 8.

persuasively presents and supports various arguments concerning what has affected blacks over the past 20 years.

He calls hip-hop the single most significant achievement of this generation, yet in his chapter, “Young, Don’t Give a Fuck, and Black,” he blames this generation for causing significant damage to the character of black youth by perpetuating negative stereotypes and providing poor role models.³ It is important to note that this book is about much more than just rap music; it takes a broad look at the state of post-civil-rights black America and the crises that have emerged in the past three decades: high rates of homicide, suicide, imprisonment, a rise in single-parent homes, police brutality, unemployment, and blacks' use of popular culture to celebrate "anti-intellectualism, ignorance, irresponsible parenthood, and criminal lifestyles.”⁴ All of these are serious problems and concerns, but Kitwana acknowledges that members of this generation have more opportunities than their parents had, and believes there is still time to make positive and lasting changes.

He concludes the book by emphasizing that there must be a more responsible and constructive use of rap music because it has such unprecedented power.⁵ Concerned about the legacy of his generation, he desires to "jump-start" the dialogue necessary to resolve the crises of the Hip Hop Generation.

Kevin Liles, in *Make It Happen*, provides concrete navigational tools plan for those who desire to succeed in the music industry, most particularly, as well as in life generally. The perspective of his book is born out of Liles daily practices which

³ Ibid., 121.

⁴Ibid., 145-215.

⁵ Ibid., 196.

afforded him great success. He began as an intern, but after only nine years of service, now sits as the president of Def Jam Records. The powerful and practical tools, designed to assist the Hip Hop Generation, were forged during his early experiences. There are, what he calls, the 10 golden rules that a person should employ to achieve and maintain success in life:⁶

1. Find Your Will by looking deep inside to discover that thing you really love to do.
2. Do you, by discovering your own flava, then packaging and presenting it to the world.
3. Walk this Way by becoming educated, whether through college experiences or by being a pupil of successful stewards of the chosen discipline.
4. Create a Blueprint by creating a vision of what you desire from life and drawing a road map to success. Meticulous planning and attention to detail are critical.
5. Play Your Position by maintaining your ego to fit where you are, while adding positive value without digging ditches.
6. Embrace the Struggle by loving the hard times because they increase strength, wisdom and the ability to survive risks.
7. Get connected by building relationships that last forever.
8. Step Outside of Your Box by being diversified and embracing people from diverse backgrounds.
9. Don't Let Cash Rule because greed will only be a stumbling block which may destroy your destiny. Use money for access to freedom in a brighter future.
10. Flex Purpose, Not Power because when managing a team, you must inspire, motivate, and empower. Greater productivity is born out of a focused purpose.

If the Hip Hop Generation applies these rules to their business practices, Liles is confident that they will predictably experience success.

While numerous examples of financial, social, and even political success can be found in the secular world, it is important to posit the significance of spiritual and philosophical success to the Generation X'ers. These men and women born during

⁶ Kevin Liles, *Make It Happen; The Hip Hop Generation Guide to Success*; New York, Atria Books; 2005. 10.

the height of civil rights activism in the 1960's were often reared by parents who possessed much less socially and materially than they hoped for their children. The parents wanted their offspring to have a life much better than they. In the African-American community where restrictions, segregation, discrimination, and frequently blatant disrespect were the order of the day until at least 1965, hopeful parents believed that the dome included the wisdom, courtesy, spirituality, strength and endurance of the forefathers. These presumed qualities coupled with higher education would galvanize a generation to succeed despite any odds. However, with college degrees, promotions, and status of the Generation X'ers came, not Washington's idea of a new heaven and a new earth, but a significant group of power brokers and consumers whose character too often demonstrated mores a species apart from their immediate forebears. Juxtaposed with this elite group is a core of other Generation X'ers who proved to be overeducated, uninspired, and underemployed. What, then, were the particular motivating factors of this paradigmatic shift from the historically sacred to contemporary secular? The theories seem as numerous and various as the theologians themselves.

In his book *Building a Young Adult Ministry*, Larry LeFeber presents the argument that while Generations X & Y are the "only hope of the future", many of the traditional churches have not given them meaningful participation within the parameters of the traditional worship experience. Larry Lefeber is the Director of the Park Avenue Project, an adult Programmatic Coffee House in Rochester, New York, but his passion is born out of the work that he does helping young adults with the Calvary Baptist Church in Providence, Rhode Island. The book highlights the needs

of the new breed and how those needs can be effectively addressed by providing and developing ministry models expressly for the group. Pastors and church leaders who really have a heart for Generations X & Y will find this resource very helpful because the author provides the illustrations of choices and program outlines for traditional churches to use to attract these generations. Not only does he provide the guidelines, he also includes several chapters which address the necessity of gaining an understanding of the heart of these generations. Lefebvre believes that it is imperative that the language employed to grasp the attention of these generations must remain simple. He puts it this way: “We’re with you” “We respect you,” “We care enough to want you to be our friends,” all in an effort to persuade these generations that not only do they need ministry, but the ministry needs them.

Delia Touchton Halverson is the author of numerous articles and books on the topic of teenage and adolescent issues and trends. In *Helping Your Teen Develop Faith*, Halverson, Director of Christian Education for Roswell United Methodist Church in Roswell, Georgia, writes from the heart of one parent to other parents, providing direction to teens as they journey through adolescence. She itemizes the hazards and highlights which occur between childhood and adulthood.⁷

The questions of: “Why can’t we communicate?” “How can I help her to know Christ as her personal friend?” and “How can I relate the Bible to his teenage world?” are addressed to demonstrate to young people the importance of knowing who they are in relation to God, themselves and others. She provides the following suggestions to her audience: hold family Bible studies; have available Biblical

⁷ Touchton Delia Halverson, *Helping Your Teen Develop Faith*; New York, Judson Press. 1985. 15.

references that address teen needs or the current trends; and conduct open discussions on how to use everyday opportunities for seeing God at work in their lives and in the world around them. While much of the book's content addresses parents who desire information to assist them with their teenagers, Halverson affords help to churches and ministries, sharing that the programs and activities within the church must be more than merely ploys to keep the youth busy.⁸ She challenges congregations to bring youth into active participation so that they can actually see faith working in the relationship of a caring Christian community.⁹

Many have proclaimed Tom Beaudoin's *Virtual Faith; The Irreverent Spiritual Quest of Generation X*, to be the first book to focus directly on the religious experience of Generation X.¹⁰ He argues that, despite popular perception, Generation X is strikingly religious.¹¹

Beaudoin writes from the perspective of being a member of Generation X, and, therefore, uses his treatise as a formal written defense for his generation's unabashed "irreverent spiritual quest." This defense includes the "meaning/making system" of their popular culture, their condemnation of authority and the institutional church, and their simulated "virtual faith." What we are seeing in the Generation X'ers, he asserts, "is a faith that is not located in traditional religious institutions; but in the simulated material environment of video games and MTV videos."¹² He

⁸ Ibid., 21.

⁹ Ibid.

¹⁰ Reed Business Information 1998 and Amazon.com

¹¹ Ibid.

¹² Ibid.

specifically targets many stereotypes of society throughout his research, often elucidating, sometimes confusing the reader.

This researcher considers Beaudoin's work a confrontational version of the spiritual side of the popular culture which has so deeply taught itself. At several junctures, his arguments are so passionate that they seem to lack logic, good taste, and maturity, hence supporting the book's title. For example, he contends that Generation X'ers have "undergone a Christ-like suffering simply by being born into the turbulent era of the 1970s and '80s, into divorced families, into a fearful, fragmented society overhung by the nuclear cloud."¹³ Given this lack of perspective, it's easy for him to explain his generation's turn to shocking, unorthodox means to satisfy their spiritual hunger. He decodes the messages of "X'ers theology" from unlikely sources: the sensual and spiritual imagery in music videos, the marking of pain and "gift of religious experience" in body piercing, identification with society's outcasts by wearing ripped jeans. Beaudoin would have us believe that the irreverent, arrogant-unto-death thief on the cross embodies true spirituality, while the repentant thief is weak, hypocritical and outside Jesus' paradise. This researcher posits such a tenet both unacceptable and intolerable. Nevertheless, Beaudoin's insight into the quest to satiate spiritual hunger by Generation X is perceptive.

The theme of the quest is echoed in *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion* when Wade Clark Roof promotes the argument that Boomers have fashioned what he called a "quest culture."¹⁴ In detail he explains

¹³ Ibid.

¹⁴ Wade Clark Roof, *Spiritual Marketplace: Baby Boomers and The Remaking of American Religion*. Princeton, NJ: Princeton University Press, 1999. 31.

that this culture has a number of relevant characteristics which are marked by a decline in “traditional theism,” with the traditional doctrines of Christianity and Judaism giving way to much vaguer beliefs. Boomers, according to Roof, define themselves as “not religious, but spiritual.”¹⁵ He contends that within the Boomer generation, there is a widespread distancing from organized religion as a result of false, forced and unproven religious theories. The emphasis during their formative years, he believes, was on self-expression, discovering or inventing a world view, and identifying one’s true self -- an open-ended quest, directing this generation to the notion of a new pluralism. Roof calls this “reflexive spirituality,” a religious or quasi-religious stance based upon highly self-conscious reflection.

Maintaining a focus upon Boomers, Dr. Terry Thomas discusses the methodology and practicality of prayer in his book, *Let Us Pray*. Although he was never given “a clear definition of prayer,”¹⁶ he was required as a child to pray. Dr. Thomas, a representative of the Baby Boomer Generation, verifies that many of his generation were required to do something that the current generations generally were not. Such a requisite has made a significantly positive difference in their lives.

Throughout the book, he shares the elements and purposes of prayer, with Jesus being the ultimate example of a prayerful life. Thomas claims that although Jesus rarely mentioned prayer; His life was saturated with prayer.”¹⁷ The query which besets this researcher is why the subject of prayer was so seldom discussed by Jesus, yet so consistently practiced by Him?

¹⁵ Ibid.

¹⁶ Terry Thomas, *Let Us Pray*; Madison, WI. Terry Thomas. 1999. 5.

¹⁷ Ibid., 61.

Boomers receive even further attention from Ralph Moore, author of *Friends: The Key to Reaching Generation X, Regal*. He is the senior pastor of Hope Chapel in Kaneohe Bay, Hawaii and founder of Hope Chapel in Hermosa Beach, California. The Hope Chapel movement has planted more than 200 churches around the world as a direct result of effective ministry with Generation X. In his treatise, Moore presents the concept and provides substantial evidence that one of the most effective ways of reaching this generation is through mentorship as a partner and friend rather than as an authoritarian. His years of experience as a father, pastor and mentor developed the appropriate skills to understand the needs of this generation. *Friends* is more of a guide and resource analyzing the methods of operation and motivations of the Generation X community, and he asserts that when Generation X'ers come to faith they must be rapidly trained, mentored, and released into fruitful leadership; he adopts the educational philosophy of John Dewey, whose creed was that young people learn by doing.

Finally, Moore is convinced that the future of the Church depends on how successfully the clergy reaches the highly influential Generation X. New programs alone aren't going to achieve adequate success; the clergy must focus on building relationships with young people, so he challenges the Baby Boomers to do just that. There is considerable data supporting: Generation X's unique world view; how leaders must develop a small-group ministry that appeals to them; the methodology for planting a Generation X ministry which will germinate with alacrity and efficacy; how to transition a Boomer church to a Generation X ministry; and how the Bible alludes to Generation X.

George Barna in *Revolution*, challenges theologians to re-examine their theology of ministry and find ways of executing their ministry in the future because historically "ninety percent of the predicted outcomes became reality".¹⁸ With his impressive record of projecting trends, Barna goes on to introduce what he believes will be the next major trend to impact the very structure and the way traditional ministries are held to deal with Generation X'ers.¹⁹

Barna identifies a "new breed" whom he named "The Revolutionary Christian." He describes David, not the biblical character, but a character in his book as a perfect example of the Revolutionary Christian. David's life reflects the very ideas, ideals, and principles which characterized the life and purpose of Jesus Christ and which advance the Kingdom of God--despite the fact that David rarely attends church services. He is typical of a new breed of disciples of Jesus Christ who are not willing to play religious games and aren't interested in being part of a religious community that is not intentionally and aggressively advancing God's Kingdom. These disciples want more of God -- much more-- in their lives, and they are doing whatever it takes to get it."²⁰

To this end, they direct their energies into seven major passions:

1. Intimate Worship
2. Faith-Base Conversation
3. International Spiritual Growth
4. Servanthood
5. Resource Investment
6. Spiritual Friendships

¹⁸ Ralph More, *Friends: "The Key to Reaching Generation X."* Regal, Ventura, California, 2002. 14.

¹⁹ George Barna, *Revolution*; Wheaton Illinios, Tyndale House Publishing, Inc. 2004. viii

²⁰ Ibid., 7

7. Family Faith

While not much distinguishes the revolutionaries from any committed, born-again Christians, one major differentiating factor is that revolutionaries are willing to leave the local church to seek their spiritual feeding and experiences elsewhere because their total commitment is to the reality of God, not a loyalty to tradition and the local church. Barna's research has shown that the local churches are significantly flawed, and churched Christians truly fall short of the standards of these revolutionaries.

Although this researcher acknowledges the data presented with some reservation, overall the information was helpful in arguing the point of moving beyond the traditional methods of reaching a generation who was not introduced to God in the same ways as were previous generations.

Yet another useful reference detailing a revolutionary methodology of a different sort is *Inside the Soul of a New Generation* written a mere decade ago by Tim Celek and Dieter Zander. Both men, pastors of two of the first Buster churches, have carefully examined the needs and desires of those who were born between 1965 and 1980. While they choose not to use the terminology of Generations X & Y the years examine cover both generations. They assert that to win these generations of young people, clergy must strive more diligently to be considered credible. Reflecting on the observation that these generations are not receptive to any concepts or religions that don't measure up to where they perceive such ideologies should, the researchers determined that the clergy must also love them more demonstrably in order to help them overcome the demons or emptiness of their past. Since these

generations apparently come to the table with a tremendous amount of psychological and emotional luggage, which in all too many cases, are the direct result of ineffective or non-existent child-rearing, great efforts have to be made to reach them.

Nonetheless, such efforts are well worth the spiritual investment. They conclude their assertions by offering specific methods for reaching out to these generations in order to build powerful, “Buster-friendly” churches, create a vital community, and empower “Busters” for leadership. Convinced that these generations are not only salvageable, but have the potential to effect positive change both in the church and in the larger community, the co-authors offer hope for what are often labeled, lost generations.

While Celek and Zander were neophytes in the “Buster church” arena, Elouise Renich Fraser is a newcomer to the theology. In *Confessions of a Beginning Theologian*, she reflects upon several questions that beginning students pose when facing the reality of being in seminary. From the outset, she gives an account of her initial encounter—“timidly” stepping through the door to meet her faculty advisor.²¹ She addresses such issues as: the intimidation of feeling that students really understand the Bible, finding a voice instead of echoing the voices of those who preceded her and those experiences that shape and give real personal identify. Fraser provides an intensely personal, even autobiographical account of her journey to becoming a theologian. Both honest and probing, her ‘Confessions’ reveal connections that exist, but often remain unseen, between theological work and personal experience.

²¹ Tim Celek & Dieter Zander; *“Inside the Soul of a new Generation”* Zondervan Publishing House, 1996. ix.

In *The Hip Hop Church*, Efrem Smith and Phil Jackson show the urgency of connecting hip-hop culture and church to reach a generation with the gospel of Jesus Christ²². They give practical ideas from their urban churches and other hip-hop churches about how to engage and incorporate rap, break dancing, poetry and deejays to worship Jesus and preach his Word. Like the culture it rises from, the hip-hop church is relevant and bold. And it speaks to the heart. It is their assertion that hip-hop culture is shaping the next generation. Ignoring it will not reduce its influence; it will only separate us from the youth moving to its rhythm. They issue a challenge to the traditional worshippers to learn their music so that this generation can hear Christ's message of truth and hope. It is not their claim that we should participate in their language, but understand it so we get the message of Jesus Christ to them.

According to *Confessions*, Fraser's theological existence has meant discovering how investigating the wholeness of her experience is a critical theological task. Underlying Fraser's story is the sense that being a theologian means coming to terms with being human and the accompanying realization that "God hasn't abandoned the messiness of our lives in favor of less threatening involvement in a world of ideas."²³ While sometimes the difference between being a Christian and being a theologian is not clear in her account, perhaps therein lies the strength of *Confessions*: that both involve the posture of trust in the reality to which theology

²² Efrem Smith and Phil Jackson: *The Hip Hoop Church*. IVP Books January 12, 2006. 7

²³ Elouise Renich Fraser, *Confessions of a Beginning Theologian*; Downers Grove, Illinois; InterVarsity Press; 1998. 13.

refers and that in both cases, we are in a sense always beginners. And, as she says, "God loves beginners."²⁴

While studying in a course entitled "Christ in the City," this researcher initially encountered Tony Campolo's *Revolutions and Renewal*, and subsequently revisited it because Campolo's practices and research were memorable and emphatic. The author uses his own ministry in New Jersey as a model for what can be achieved in inner cities, and his love and empathy for those in oppressed municipal areas are contagious. Believing that one of God's main concerns is for the poor and oppressed, as evidenced in Jesus' first public words in Luke 4:18-19, Campolo challenges his readers to champion the needs of those who lack the basic necessities of life, and challenges the churches who have much to partner with those who have little. He further challenges everyone to love Jesus through loving others, especially the downtrodden and dispossessed. Campolo is committed to empowering people to help themselves; this is the focus of his town meetings.²⁵ *Revolutions and Renewal* is practical and, most importantly, is a catalyst for hope for those who desire to practice liberation theology in the city. Included in the text are specific strategies to execute the ideas and programs presented in his research; which was very helpful for the researcher's ministry model development.

The theme of oppression is further evidenced in James Cone's *A Black Theology of Liberation*, which introduces a revolutionary theology based on the African American experience of oppression and the quest for liberation. Bringing a

²⁴ Ibid., 82.

²⁵ Tony Campolo; *Revolutions and Renewal* Louisville Kentucky, Westminster John Knox Press. 97.

new perspective to theology in the United States during the 1970's, Cone contends that theology grows out of the experience of the community; for the community itself defines what God means in anthropomorphic terms. According to the writer, Western European theology serves the oppressors; therefore, theology for African Americans should validate their struggle for liberation and justice.²⁶ In seven brief but poignant chapters arguing passionately that God must be a bulwark for oppressed black people, Cone develops the concept of God as black deity, noting "To say God is Creator means ... I am black because God is black!"²⁷

Both Marc H. Ellis and Otto Maduro added significant diversified material to this researcher's store of ideas because their book, *The Future of Liberation Theology* has essays by Liberation theologians from around the world. In chapter 10, when Leonardo Boff made the claim that the theology of liberation as a current within Christianity is to be a new way of thinking about God and everything connected with God,²⁸ this researcher had an epiphany concerning the crux of liberation theology. Boff further asserts that liberation is not just one item on the theologians' list: it is a horizon against which everything is illuminated, a plane on which everything has a position and acquires new meaning. In other words, liberation is not just an entry in a lexicon of theological entries, it is a perspective from which all the other terms emanate and can thus be analyzed, explained, and clarified."²⁹ Pablo Richard, in

²⁶ James H. Cone, *A Black Theology of Liberation: Twentieth Anniversary*, Orbis Books; Maryknoll, NY 1997. 6.

²⁷ Ibid.

²⁸ Marc H. Ellis & Otto Maduro, *The Future of Liberation Theology* Maryknoll, New York 1989. 502.

²⁹ Ibid.

chapter 50 supports Boff's assertion and concurs that God lives and bestows self-revelation in the world of the indigent in their struggles for liberation. This special presence and revelation of God in the heart of the people is in the deepest roots of liberation theology, from whence it draws strength and hope for the future.

Liberating spirituality involves the capacity to live, experience, discern and express God's presence among the oppressed. Liberation theology also reflects in a systematic and critical way the God who appears in spirituality. If liberation theology is hewn from its root in spirituality, it will lose its purpose and wither as theology. This theology can develop only from its roots in the spiritual world of the poor: their silence, prayer and joy.³⁰

In *The Gospel of Faith and Justice*, Antonio Gonzalez develops a "radically evangelical basis" for earlier versions of liberation theology.³¹ After offering extensive background on political, social, and biblical aspects of liberation theology and an analysis of its current state, Gonzalez, in the final chapter, details three compelling factors that he believes necessitate radical change because they impinge upon liberation theology. He broaches the first factor: at the end of the twentieth century, liberation theology was often tied to national liberation movements, which were "defeated by the brutal reaction of local oligarchs."³² The second factor at variance with earlier liberation movements was the opposition of conservatives in the Catholic Church who marginalized leaders by systematically appointing bishops who

³⁰ Ibid. 38

³¹ Antonio Gonzalez, *The Gospel of Faith and Justice* Maryknoll, New York, Orbis Books; 2005. p vii

³² Ibid. 163

opposed liberation theology. The third factor involves the growing number of impoverished Christians embracing Pentecostalism. In Latin America, he writes, poor people seem not to have embraced liberation theology. He quotes a Guatemalan Catholic religious nun: "The Catholic Church opted for the poor, but the poor opted for Pentecostalism."³³

The author's explanation of the Pentecostal influence is a thread that runs throughout his work, and is the subject of an entire chapter, "The Pentecostal Church of the Poor"³⁴ which presents statistical evidence of the rise of Pentecostalism as well as a clear, detailed examination of the belief system that seems to negate the need for liberation theology. According to Gonzalez, "human initiative plays an important role, manifest both in the fervent prayers begging God to come through on his promises and in the boldness needed to break with enslaving bonds and to renounce all one's possessions."³⁵

Humberto Belli and Ronald Nash maintain in *Beyond Liberation Theology* that there is already ample empirical support that Liberation Theology in the 1990s was changing so dramatically that many of its proponents would soon believe things utterly contradictory to the earlier movement's most important and prominent beliefs.³⁶ They further maintain a normative claim that the changes are praiseworthy. A brief history of Liberation Theology was given with special emphasis on inexcusable flaws. Finally, the writers juxtaposed Liberation Theology and more

³³ Ibid.

³⁴ Ibid. 96.

³⁵ Ibid. 99.

³⁶ Humberto Belli & Ronald Nash, *Beyond Liberation Theology*. Grand Rapids, Michigan, Baker Books House; 1992. 7.

traditional theologies, Marxism, capitalism, the Bible, Social Theory, and the culture of poverty.

This resource was helpful because it gave the researcher an opportunity to observe practical Liberation Theology in a different venue to demonstrate how it affected that culture. It supported the document by presenting Belli and Nash's ideas of flaws in early theories of Liberation Theology.

John Perry's *Unshakable Faith* is a seminal work in which he shares the making and framing of one of America's oldest historically black college, Tuskegee Institute, now Tuskegee University. Although the entire text was awe inspiring, the final chapter was most interesting and helpful to this researcher because it supplied an articulated examination of shifts in trends of campus life from the era of Booker T Washington in the late nineteenth century to that of the turbulent 1960's.

Unshakable Faith was especially useful in the historical section of the document. Just as Tuskegee had a strong religious foundation, so did Lincoln University. According to Perry, when the chapel was destroyed by fire in 1957, it became the priority of the administration to build a new chapel because when the fire destroyed the chapel, it also destroyed the mandatory attendance policy for the students to be in chapel.³⁷ Such a priority more than infers the importance of a spiritual focal point at the institution. This focus is mirrored in the twenty three remaining HBCU's nationwide.

Horace Mann Bond presents a strong and detailed historical sketch of the ideas responsible for the establishment of an educational institution, Lincoln

³⁷ John Perry, *Unshakable Faith* Sisters, Oregon; Multnomah Publishers, Inc. 1999. 365.

University, in his book *Education For Freedom*. Bond was a member of Lincoln University's class of 1923 and served as president from 1945 to 1957. At length, he examines the ideas and ethos which formed the foundation of Lincoln University. As with other influential social, political, religious, and educational institutions, Lincoln University has been studied, and the first and successive generations have been viewed through a highly complex lens.³⁸ The trends which saturated campus life, creating its ethos from its 19th century beginnings to the late 1960' are carefully preserved and shaped in Bond's work. This book was exceptionally helpful in preparing the historical segment of the document.

Not unlike Bond's contribution, Leonard Bethel's dissertation, *The Role of Lincoln University in the Education of African Leadership: 1854-1970*, provides a strong foundation for a view of the early campus climate and activities as students from the continent of Africa were being educated alongside American students of African descent. Bethel discusses the religious tone that was established as a way of life in 1854 and maintained until the 1960's when the "African Center flourished, and religious concepts in academic training were uniquely removed."³⁹ He also revealed that a significant number of professors maintained several religious concepts in spite of the change in the curriculum. Replete with reflections and memories by former students and faculty at Lincoln University, this dissertation adds a very personal and nostalgic touch to the findings.

³⁸ Horace Mann Bond, *Education For Freedom: A History of Lincoln University Pennsylvania*. .ix.

³⁹ Leonard Bethel, *Role of Lincoln University in the Education of African Leadership: 1854-1970*. 21

This researcher has determined that there is indeed order in what appears to be chaos in the definitions and criticisms of Generations X & Y; and has made concerted efforts to recognize patterns without “pigeonholing” an entire generation. With this information, informed generalizations about the manner in which the generation’s energies might best be redirected to reflect the educational, historical, and spiritual foundations upon which Lincoln University and other HBCU’s have been founded can be brought to fruition. If during the earlier days there was a lack of doom and destruction, maybe it should be considered to reshape a ministry model that reflect a successful past.

CHAPTER THREE

THEORETICAL FOUNDATIONS

Historical Foundation

Douglas Coupland in his book, *Generations: Tales for an Acceleration Culture*, holds that Generations X and Y have been targeted as the first two generations that were raised without religion.¹ This is extremely shocking when religion, historically, has played a major role in shaping the mindset of generations preceding Generations X & Y, especially through the university system. It can even be argued that the supreme task for establishing universities early on was to explain the light of God's revealed truth.² One of the top universities in this country, Harvard University, then known as Harvard College, was founded to advance piety, civility and learning.³

¹ Douglas Coupland, *Generations: Tales for An Acceleration Culture* New York: St. Martin's Press, 1991. 8.

² Bruce L. Shelley, *Church History in Plain Language* Nashville: Thomas Nelson Publishers, 1982. 195.

³ History of Higher Education 48.

Black Americans were denied the legal right to an education at almost every level in the first 350 years of American history.⁴ However, when education for African-Americans was provided, it was through some religious organization or institution. The first exposure to some form of education for many African-Americans during slavery and Reconstruction was in the Sunday school of the Black Church.⁵ When any kind of formal education was permitted for African-Americans, the Black Church often served as the schoolhouse. In the process of establishing higher education for Blacks, religious philanthropy played a role in the founding of these institutions during the Civil War.⁶ Cheyney University, the oldest historically black institution of higher learning for teachers, was founded by a Quaker philanthropist in 1837.⁷ Carter G. Woodson in his book, *The History of the Negro Church* records the different religious denominations that established historically black institutions. The following is what Woodson wrote.

The Baptist, Methodists, and Presbyterians, who had considerable communicants among the Negroes prior to the Civil War, took the lead in this movement and established at strategic points schools which they believed would become centers of culture for the whole race. The Baptists established Shaw University at Raleigh in 1865; Roger Williams at Nashville and Morehouse at Atlanta in 1867; Leland at New Orleans and Benedict at Columbia in 1871. The Freewill Baptists founded Storer College at Harper's Ferry in 1867. The Methodists, who were no less active, established Walden at

⁴ Lewis, E. *Forever Free, 1867* Howard University Gallery of Art, Washington, D.C. Retrieved on March 1, 2006 from <http://www.lib.virginia.edu/fine-arts/guides/brown-hbcu.html>

⁵ Ibid.

⁶ Ibid.

⁷ History of Cheyney University; Retrieved on March 18, 2006 from <http://www.cheyney.edu/history.html>.

Nashville in 1865, Rust at Holly Springs in 1866, Morgan at Baltimore in 1867, Haven Academy at Waynesboro in 1868, Claflin at Orangeburg in 1869, and Clark at Atlanta in 1870. The Presbyterians, who could not compete with the Baptists and Methodists in proselyting Negroes, largely restricted their efforts to the establishment of Biddle at Charlotte in 1867 and to the promotion of the work begun at Lincoln University in Pennsylvania, established as Ashmun Institute in 1854. The Episcopal Church, showing the tender mercy of the wicked, established St. Augustine at Raleigh in 1867. The American Missionary Association, an agency of the Congregational Church, established Avery Institute at Charleston, Ballard Normal School at Macon, and Washburn at Beaufort in North Carolina, in 1865; Trinity at Athens in Alabama, Gregory at Wilmington in North Carolina, and Fisk in 1866; Talladega in Alabama,...Hampton Institute in Virginia,... Tougaloo in Mississippi,...and Albany Normal in Georgia in 1870.⁸

Carter G. Woodson says that these Christians workers...cared not so much about proselyting as they did about education, the greater need of the freemen. Hence, religion was used as a vehicle to obtain their freedom from metal slavery.

In historically black universities, religion was a big factor in preparing students who graduated from the universities to be productive in society. In many historically black universities participating in some form of religious event on a regular basis was mandatory. For instance, Booker T. Washington, founder of Tuskegee University, held the conviction that Christian morality and the habits it encouraged were indispensable to a thorough and lasting education.⁹ The following is a captivation of Booker T. Washington's position on religion and its role in the life of a student at Tuskegee University taken from John Perry's book, *Unshakable Faith*.

⁸ Carter G. Woodson, *The History of the Negro Church*, Washington, D.C.: The Associated Publishers, 1972. 180-182.

⁹ John Perry, *Unshakable Faith* Sisters, Oregon: Multnomah Publishers, Inc., 1999. 88.

The daily chapel service in Porter Hall was only one of a host of religious events Washington encouraged at Tuskegee. There was a weekly preaching service that teachers and students alike were expected to attend as well as Sunday school, Friday prayer meeting, a YMCA chapter, and other Christian social and charity groups...Friday night prayer groups evolved into somewhat of a cross between a tent revival and a seminary class discussion with students and teachers alike speaking out, their voices overlapping in their excitement, singing, praying, or reciting Scripture. Washington took pride in the fact that many students dated their Christian conversion from one of those Friday nights. After their conversion experience, students were asked to sign a duplicate form, keeping one copy and returning the other to Chaplain Whittaker...In keeping with his desire to educate the whole student, Washington took advantage of any chance to relate the chapel service to the students' daily lives.¹⁰

Dr. Benjamin Mays, former president of Morehouse University, says in his book *Born to Rebel*, that "chapel was a special institution."¹¹ He further states that

It was here (chapel) that students and faculty assembled as a family. It was here that students could hear firsthand from the president about the state of college...They often griped about chapel, especially the compulsory aspect of it; yet I have met no former students who do not look back on the Morehouse chapel as a place where they received something valuable which they would not have gotten elsewhere. I must admit that it is gratifying now when I meet Morehouse men who were graduated many years ago, men successful in their chosen professions, to them voluntarily tell me how a particular chapel speech helped them. If a man can quote in substance something I had said twenty or twenty-five years before, I feel that I have done something good.

Spelman College is another college that was founded on the principles of religious ethic in 1881 in the basement of the Friendship Baptist Church as Atlanta

¹⁰ Ibid., 88-89.

¹¹ Benjamin E. Mays, *Born to Rebel* Athens, Georgia: The University of Georgia Press, 1987. 87.

Baptist Female Seminary by Sophia B. Packard and Harriet E. Giles.¹² Spelman College has maintained religious tone throughout its existence. In the early 1900s, Spelman College started a tradition of wearing a white dress for all official gatherings as a symbol of “Purity and Openness.”¹³ This was their way of expressing their mindsets of being open to learn new and fresh perspectives on life. The women of Spelman are convinced that they are the “Chosen Women”¹⁴ after God’s heart and therefore must be physically fit, mentally alert and spiritually alive. It remains a requirement today that all who enters Spelman College must enter with their white dresses, and wear them to all official gatherings. In the words of Janet Cole, “It’s their spiritual garments.”¹⁵

Howard University came into existence in November of 1866, when ten members of the First Congregational Society of Washington D.C. met to prepare the plans for a theological seminary for training black ministers to help uplift the nearly 250,000 blacks who had been born free.¹⁶ After earnest prayer and deliberation, society members discussed founding the Howard Normal and Theological Institute for Education of Teachers and Preachers.¹⁷ It was a normal practice to visit the

¹² History of Spelman College. Atlanta, GA. Retrieved on June 1, 2006 from http://www.spelman.edu/about_us/facts

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Harry Robinson III and Hazel Ruth Edwards, *The Long Walk: The Placemaking Legacy of Howard University*; 2003. 2.

¹⁷ Ibid.

“Mess-Hall” for 7:00 a.m. Bible debate.¹⁸ “Students were concerned during the early 1900s with their spiritual being, rather than their physical being¹⁹.” Howard is known for developing great minds in critical religious thought.

Shaw University was founded on December 1, 1865, when Henry Martin Tupper undertook the organization of a theology class as a means of teaching Freedmen to read and interpret the Bible.²⁰ The founders held key positions within the Baptist Church and conference. No one envisioned the end result of this concept being the establishment of a university.²¹ Rapid growth in the size of this class led to the purchase of land in 1866 for the purpose of erecting a building to serve as both church and school. The school was named the “Raleigh Institute,”²² and it functioned as Shaw University, which name it still bears, with the charter specifying that students were to be admitted without regard to race, creed, or sex. Shaw University is known for its traditional religious practices-such as: daily chapel, white glove of secrecy, and the Hummingbirds.²³ Beyond the fact that the students were required to attend chapel daily through the mid seventies, Shaw University had a ritual where every Thursday-students had to wear White Gloves as a symbol of sacrificial

¹⁸ Ibid.

¹⁹ Ibid., 39.

²⁰ History of Shaw University. Raleigh, NC. Retrieved on March 20, 2006 from http://www.shawuniversity.edu/aus_historical_perspective.htm

²¹ Ibid.

²² Ibid.

²³ Ibid.

worship.²⁴ The Hummingbirds were a group of students who formed to participate in daily chapel.

Princeton Theological Seminary (Now known as Princeton University), was founded in 1810 by the General Assembly of the Presbyterian Church.²⁵ The Assembly judged that the College of New Jersey had grown too secular and decided to establish a theological seminary without predetermining its location. In 1811 the Trustees of the College approached the General Assembly to approve such a college and it was accepted.²⁶

Harvard University was founded in 1636, when it was established by vote of the General Court of Massachusetts Bay Colony, and has had a continued commitment to educating religious leaders²⁷:

After God had carried us safe to New England and wee had builded our houses, provided necessities for our livelihood, rear'd convenient places for God's worship, and settled the civil government: One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust.²⁸

Because of the desire of the founders to perpetuate a learned ministry, theology continued to hold a position of importance as Harvard grew. For example,

²⁴ Ibid.

²⁵ Robert Benedetto; Special Collections/Archives for History of Princeton University. Princeton, NJ. Retrieved on March 20, 2006. From <http://www.princeton.edu/mudd/news/faq/topics/pts.shtml>

²⁶ Ibid.

²⁷ Karen Dodgson; History of Harvard College. Retrieved on March 20, 2006. From <http://www.hds.harvard.edu/history.html>

²⁸ Ibid.

the first professorship in the College, and the oldest in the country, was the Hollis Professorship of Divinity, endowed in 1721. In 1811, the first graduate program for ministerial candidates was organized. In 1816 the Divinity School itself was established, the first non-sectarian theological school in the country, to ensure that "every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth."²⁹

For the researcher, it is very gratifying to know that, in the context of my project, Lincoln University of Pennsylvania, is noted as the oldest Historically Black College, of post secondary education in America, and does not differ from the plethora of examples of colleges and universities founded upon religious ideas and practiced religious traditions. Many states had laws on the books preventing the education of Blacks, primary and secondary schools were in short supply before the Emancipation Proclamation. The founder of Lincoln University (PA) was Dr. John Miller Dickey, a Pastor of the Oxford (PA) Presbyterian Church.³⁰ Dickey had taken an active interest in the welfare of African-Americans before he conceived the idea of founding Lincoln University.³¹ He descended from a family that worked diligently on behalf of Blacks and had served as a missionary among enslaved Africans in Georgia before becoming the Pastor of the Oxford Presbyterian Church. Also,

²⁹ Ibid.

³⁰ Ella Forbes; *Historical Sketch of Lincoln University, Pennsylvania*; Lincoln University In-house Print, August 1988. 2.

³¹ Ibid.

Dickey played a leadership role in the successful battle to liberate Rachel Parker, a freed black from Oxford who had been kidnapped and sold into slavery.³²

It was at the ordination of a White minister who would be doing missionary work in Africa that John Miller Dickey was convinced that a school to prepare freedmen for a role in Christianizing Africa was necessary.³³ He outlined his view in a 1853 sermon:

The Black man in Africa or in the United States is to receive the gospel, for the most part, at the hands of Black men. And it is the duty of the Christians of the White race to prepare (under God) in this country, these missionaries and teachers for their work.³⁴

A further force for his determination to form a school for African-Americans was the difficulty Dickey encountered while trying to find a school that would accept James R. Amos, a young Black preacher from Chester County.³⁵ The Presbyterian General Assembly approved Dickey's plan to establish a school for the "Scientific, classical and theological education of colored youth of the male sex"³⁶ under the supervision of the Presbytery of New Castle, Delaware. In 1854, Ashmun Institute,

³² Ibid., 2.

³³ Ibid., 3.

³⁴ John Miller Dickey, *"Ethiopia Shall Soon Stretch-out Her Hands unto God."* Pamphlet 1853. Lincoln University Archives, Langston Hughes Memorial Library, Lincoln University, PA.

³⁵ Ella Forbes; *Historical Sketch of Lincoln University, Pennsylvania*; Lincoln University In-house Print, August 1988, 3.

³⁶ Andrew Murray; *Presbyterian and The Negro History*; (Princeton Press, New Jersey, 1973. 403.

now Lincoln University of Pennsylvania, was chartered by the state of Pennsylvania.³⁷

Students who attended Lincoln University between 1854 and 1970 were influenced by two major philosophies: “The Elect of God” and “The Dignity of Man.” Both were concomitantly taught and practiced through the curriculum, orientation, and in religious practices on campus.³⁸

Most of the faculty up to 1930 was either Presbyterian clergymen or laymen. Calvinistic philosophy on election and educational orientation pervaded the educational structure of Lincoln. At the same time, religious concerns encouraged teaching and practicing the concept of the dignity of all men. “With 90% of the faculty being Presbyterian ministers prior to 1910, the basic emphasis was “The Dignity of Humanity.”³⁹

The lineage of the concept of the elect was not accidental in Lincoln’s development. It began around the 16th century when Protestantism became a new challenge and John Knox followed as a disciple of John Calvin.⁴⁰ Besides the impact that was made on the established church, strong emphasis was put on certain ways of being educated. John Knox “Promulgated a system of insight into the nature of the child and his learning...”⁴¹ He encouraged his Scottish Presbyterian followers to

³⁷ Ibid., 401.

³⁸ Leonard L. Bethel: Dissertation, *Role of Lincoln University in the Education of African America Leadership: 1854-1970*. May 1975, 21.

³⁹ Harold T. Grim: *A Letter Dated November 27, 1973*, Lincoln University Pennsylvania.

⁴⁰ Leonard L. Bethel, 25.

⁴¹ Horance Mann Bond; *History and New Design of Lincoln University 1854-1954*. (Princeton University Press, New Jersey 1956. 48.

develop a passion for higher religious education. It was out of this Scottish background that John Miller Dickey grew up.

From Lincoln's commencement, there were traditions established and carried out as a mandate. Each freshman was issued a black book (for journaling their experience), a beanie (to symbolize their protection and status) and the teaching of a hymn.⁴² Students were required to familiarize themselves with a scripture, and at any point an upperclassman could require a freshman to quote their scripture.⁴³ Freshmen were issued a "Peer Spiritual Advisor" who was responsible for getting the freshman through his first year. The Chapel bell would ring at 7:45 a.m. daily to signal 15 minutes to chapel start. Chapel consisted of hymn singing, a spiritual address by the Dean, and prayer. Chapel would last no longer than an hour. Breakfast was served from 7:00 a.m. to 8:00 a.m. The dining hall was closed for the hour of chapel.⁴⁴ "This was normal life at Lincoln," said Dr. Frank "Tick" Coleman, Lincoln Class of 1935. Chapel Service or Assemblies were required daily up to 1960 and attendance records were kept.⁴⁵ Freshmen were required to march in a single line with their Beanies on their heads and sit in the front of the Chapel.⁴⁶

⁴² Horace Mann Bond: *Education for Freedom: A History of Lincoln University, Pennsylvania*; Princeton University Press, New Jersey, 1976. 131

⁴³ Frank T. Coleman: Personal Interview July 22, 2006. Lincoln University Class of 1934

⁴⁴ Ibid.

⁴⁵ Lincoln University Catalogues, 1859-1959

⁴⁶ Ibid.

The University shifted the curriculum and made Chapel Service a requirement on a weekly basis up to 1965.⁴⁷ After 1965, and up until 1970, when the African Center flourished, religious concepts in academic training were uniquely affected by the long period of previous orientation. Religious concepts seeped into the curriculum. Many established faculty members were still teaching some religious concepts, even though the title of the courses had changed.⁴⁸ For an example, the introductory course in political science began with the teaching of St. Augustine's essay on "The City of God" as a basis for political thought.⁴⁹

Up to 1960 all students were required to take courses in the Old and New Testament with electives courses in religious thought taught by clergymen trained in the Presbyterian Church. A student could not graduate from Lincoln University unless he took 2 academic semesters of religious studies.⁵⁰ A lists of classes students had to select from are as follows:⁵¹

First Class Year

| | |
|------------------------|------------------------|
| Biblical Archaeology A | Homiletics |
| English Bible | New Testament Exegesis |
| Hebrew | Sacred Geography |
| Hebrew History | Systematic Theology |

Middle Class Year

| | |
|------------------------|------------------------|
| Apologetics | Missions |
| Biblical Archaeology B | New Testament Exegesis |
| Church History | Old Testament Exegesis |

⁴⁷ Lincoln University Catalogue, 1960.

⁴⁸ Leonard L. Bethel: *Role of Lincoln University* 22.

⁴⁹ Lincoln University Catalogue, 1966.

⁵⁰ Lincoln University Catalogues, 1957-1960.

⁵¹ Lincoln University Catalogues, 1859-1959.

Junior Class Year

| | |
|---------------|----------------------------|
| English Bible | Old Testament Introduction |
| Expression | Pastoral Care |
| Homiletics | Systematic Theology |

Senior Class Year

| | |
|----------------|------------------------|
| Apologetics | New Testament Exegesis |
| Church History | Pastoral Theology |
| Expression | |

The seventies brought about a new era for Lincoln University. Women were permitted to live on campus, student unrest was prevalent, and the demand for skilled people in the fields of math and science was required. With these challenges hanging over Lincoln's head, there was a mandate for a shift in focus. The spirituality of the campus began to drift as students were given options and alternative methods to being educated.⁵² These changes caused Lincoln to focus on issues of the academy while laying aside spiritual matters. Today, Lincoln University continues to offer its students weekly Chapel, but as an option, not a requirement. There are a few Christian Activities, but they are presented as an appeasement rather than as a development.

In spite of the changes brought on by the seventies, it is the researcher's claim that College and University Administrators and Faculty members must provide a "Holistic Education" which includes the concepts and precepts on religion, as previously examined. History teaches us that it was a daily ritual for campus life to develop an ethos that encourages participation in activities and events that introduced religion and its significance in shaping effective and productive moral lives. Campus

⁵² Ella Forbes: *Historical Sketch of Lincoln University, Pennsylvania*; Lincoln University in-house Print, August 1988. 3.

Faculty struck-up dialog on religion and it affected the disciplines of Math, Science, Art, and Business.⁵³

It is during the college years that information is discovered with the liberty to be challenged and debated.⁵⁴ The information becomes a living working progress. Students are encouraged to think outside of the box, by strengthening their thinking process.⁵⁵ Colleges and Universities are established to reshape and refocus its pupils to think and react, more in-depth, to the established print, so that the pupils can, not only change their generation, but the world that they are a part of.⁵⁶ It is the researcher's belief that if Generations X & Y are effectively and creatively introduced to religious events and activities, their attitude and behavior concerning religion, and life as a whole, will become more embracing and accepting to a more positive lifestyle. After all, it is during the college years that an individual's intellectual curiosity is most sparked, hungered, and peeked.⁵⁷

However, the writer acknowledges that, during the sixties, religion began to be rejected when the generation known as "Baby Boomers" became increasingly aware of societal issues and concerns and saw that there were no clear explanations or balances between what was happening in their society and what they were forced to

⁵³ Ibid.

⁵⁴Holly Hall. The Chronicle on Higher Education: *Higher Education fulfilling Purpose*. Vol. 7. no 2. Spring 2004.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Ibid.

believe in from their parents and religious institutions.⁵⁸ Mind you, this generation was considered to be a generation who was reared with religion.⁵⁹ However, history tells us that it was during the 1960s when college students faced the most turbulent times in the United States. These students shook the innocence and sternness of the 1950's to become active members of society.⁶⁰ It was a time of change with the Civil Rights Movement, The Berkeley Free Speech Movement, and the Anti-War Movement, to name a few. Students took an active role in all these movements, and some will argue that they even changed the face of American society. It was at this point in the 1960s that the "Baby Boomers," during their college years, began to reject religion, when they were faced with increasing awareness of societal issues and concerns. They rejected religious thoughts because they felt that there were no clear explanations or balances between what was happening in their society, and what they were forced to believe in from their parents and religious institutions. Roof claims, in his book, "Spiritual Marketplace," that the Baby Boomers fashioned a "Quest Culture."⁶¹ This culture has a number of salient characteristics. It is supposed to be marked by a decline in "Traditional Theism," with the classical doctrines of

⁵⁸ Ibid.

⁵⁹ Ibid., 2.

⁶⁰ John and Susan Erlich, *Student Power: Participation and Revolution*. New York: Associated Press, 1970. 2.

⁶¹ Clark Wade Roof, *Spiritual Marketplace: Baby Boomers and The Remaking of American Religion*. Princeton, NJ: Princeton University Press, 1999. 6.

Christianity and Judaism giving way to vague beliefs. A common self-definition of Boomers is that they are “Not religious, but Spiritual.”⁶²

Nevertheless, they considered themselves to be the “Awakened Generation.”⁶³

Given that they no longer slept under the inane or forced upon concepts and percepts, which included religion, they rejected all appearance of establishment and became anti-everything until its validity was proven. Admittedly, there is a widespread distancing from organized religion, even among those who still affiliate with churches and synagogues, which was a trait that is apart of general anti-institutionalism emerging in the late 1960s. The emphasis was on self-expression, discovering or inventing a worldview, and an identity of ones self. This was a relatively open-ended quest, with many individuals experimenting sequentially with different values and lifestyles.⁶⁴

Yet, in Hugh Mackay’s book, *Generations: Baby Boomers, Their Parents and Their Children*, he shares that religion must still be included in the process of helping to shape each generation to become productive in society. In his work, he discovered that there were radically different phases in the development of American society with all these generations – Baby Boomers, X and Y. The differences were found in attitude, values, and outlook, which brought about significant culture

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

shifts.⁶⁵ He called those who were born in the 1920s the “Lucky Generation,” in spite of the Depression and the Second World War, because the hardships of their early years taught them the value of hard work and trust in God. This experience placed them in a good position in the prosperous years of the 1950s and 1960s.⁶⁶ The values learned were that of loyalty to their partners, families, employers, churches, communities, and government.

He called those who were born in the late 1940s and 1950s the “Stress Generation.”⁶⁷ This period of unprecedented prosperity was, however, shadowed by the Cold War and ideological conflict between communism and capitalism, which carried the ever-present threat of nuclear war. Growing up in this paradoxical environment produced intent on having a good time with a poor capacity for long-term planning. There was very little faith and the government was considered to be the enemy.

Those born in the 1970s were called the “Options Generation.” Mackay found that a recurring theme for them was individuality. This generation grew up in an age of discontinuity and uncertainty: sex, marriage, divorce, single parenting, education, working for a living, unemployment, religion, drugs, AIDS, and suicide were all possibilities.⁶⁸ He shares that, although this generation valued independence,

⁶⁵ Hugh Mackay: *Generations: Baby Boomers, Their Parents and Their Children*. Sydney, Macmillan Press 1997. 42.

⁶⁶ Ibid.

⁶⁷ Ibid., 43.

⁶⁸ Ibid.

they-stayed at school and home longer than previous generations. They were not given a clearly espoused and unambiguous moral framework by their parents, so they developed their morality as they went along.⁶⁹ Overall, he attempted to share the difference between the three Generations and how their perspectives have shaped and molded our society.

Spencer Lewerenz, in his article “Choice of a New Generation,” shares the mere fact that Generations X and Y are named “X & Y” highlights a culture fumbling and attempting to name an age demographic that “Knew no Wars, Depressions or Hard-times.”⁷⁰ Hence, the name “X & Y Factors.” He claims that these generations believe that they are a new group of Americans who are uncertain about their identity and place in history. He shares that their last frontier lies unmapped inside; they suffer, as he puts it, from a “Supreme case of disorientation.”⁷¹ This is directly rooted out of a previous Generation who failed to share history and self-worth, as it was handed down to them. As a result, Colleges and Universities are facing a dilemma of educating a generation that has a supreme case of disorientation and confusion internally.⁷² A Generation that is more dependent upon medication than any other previous Generation. This may be a strong case why, within the past 6 to 8 years, the following has occurred:

⁶⁹ Ibid.

⁷⁰ Spence Lewerenz: *Choice of a New Generation*. *Crisis* 17, no.4 April, 1999, 22.

⁷¹ Ibid.

⁷² Ibid.

1. No constraint or control: *27% of college students drop-out in their first year (1 out of 4).*⁷³
2. Increase in Abortion: 2004, 1,300 had abortions an 8% increase from the prior year.⁷⁴
3. Increase in Murder: *24% of all deaths in America resulted from murder; 88% of those deaths were people between the ages of 13-27 (1 out of 5).*⁷⁵
4. Killing of Parents: 1 out of 10 children killed their parents in America; 9% of the deaths in 2004.⁷⁶
5. Increase in Suicide: *20% of Americans deaths between the ages of 14 – 29 resulted from suicide.*⁷⁷
6. Increase in Same Sex Relationships: *1 out of every 3 (33%) males and 2 out of every 3 females (66%) have engaged in same sex intercourse.*
7. Increase in Fornication: *78% of all Americans between the ages of 14 – 29 engaged in sexual relationships prior to marriage.*⁷⁸
8. Increase in Crime: *18% increase in juvenile crime in America since 1980.*⁷⁹
9. Increase in Drug use: *39% increase of people using drugs between the ages of 14 – 27 since 1995.*⁸⁰

In light of this data, which indicates the increase of decay in morality, the lack of self respect, and the increase of gangs continuously being on the rise, the

⁷³ F. McManamon, Copyright © 1996-2006, American Anthropological Association. Retrieved January 7, 2006 from www.aaanet.org/press/childrenkillingparents.com

⁷⁴ Ibid.

⁷⁵ R. Johnson. 2006. Data on Murders and victims within the United States of America. Retrieved January 7, 2006 from http://www.murdervictims.com/murder_statistics.htm

⁷⁶ F. McManamon. Copyright © 1996-2006, American Anthropological Association. Retrieved January 7, 2006 from www.aaanet.org/press/childrenkillingparents.com

⁷⁷ Teen-age Suicide. 2005. Retrieved January 7, 2006 from www.teenage-suicide.com

⁷⁸ Teen-age Sexual Patterns and Trends in the United States. 2005/2006. Retrieved January 7, 2006 from www.fb_teen_sex.com

⁷⁹ Substance Abuse and Crime. United States Department of Justice. Retrieved January 7, 2006 from www.ojp.usdoj.gov/bts/cvict.com

⁸⁰ Ibid.

researcher contends that Colleges and Universities, which are designed to spark the intellectual curiosity of its students, must begin to increase activities and events that introduces religion to an anti structured and nonreligious Generation.

The Baby Boomers are by and large a self-centered generation.⁸¹ They focus on their needs, their fulfillment and satisfaction, their church growth and reputation.⁸² They do not care for Generations “X & Y” which is why sociologists call them “the lost generations.”⁸³ The current generation, in most cases, is fatherless.⁸⁴ They have only trainers and counselors, because they have been abandoned.⁸⁵ They have been cast into childcare facilities as their parents have gone after wealth.⁸⁶ They have been palmed off with “Guilt Money” instead of receiving love!⁸⁷ This is a more-urgent reason why religion must have a place in the process to help shape Generations “X” and “Y”.

While every generation will bring new realities to a given culture, it should be expected that the previous Generation provide “Maps of Grounds Traveled.” The Baby Boomer Generation, in their “Self-Ambitions,” have failed to do so causing Generations “X & Y” to bring to the table a reality that has not been experienced with

⁸¹ Clark Wade Roof, *Spiritual Marketplace: Baby Boomers and The Remaking of American Religion*. Princeton, NJ: Princeton University Press, 1999. 15.

⁸² Ibid., 16.

⁸³ Andy Crouch: Christianity Today, *Generation Misinformation*: May 21, 2001, Vol.45, No.7, p 83.

⁸⁴ Clark Wade Roof; *Spiritual Marketplace*. 16.

⁸⁵ Ibid.

⁸⁶ Ibid.

⁸⁷ William Strauss, & Neil Howe: *Generations, The History of America's Future*: William Morrow and Company, Inc. New York; 1991. 1.

Generations of old; the reality of “truth,” which may be a reason why God has not played a pivotal role within these generations. The whole notion of God is considered subjective, which ends up being suspect to Generations X & Y.

Allan Bloom argues that the one guarantee that any college professor has when they stand before a lecture hall is that nearly all of their Generation X & Y students believe that truth is completely subjective. This perception leaves the reality of “Truth” in the area of opinions based on the individual’s experiences with truth.⁸⁸ One of the biggest turn-offs with these generations are those who claim to know absolute truth, as many traditional religious leaders do. When dealing with these generations, we have to be clear on our recourses of how we arrived at what we are labeling as “Truth.” Truth based out of a Bible, which these generations feel is written by men and not by God, is not enough to persuade them on the validity of it being the final and authentic truth.⁸⁹ This insinuates that the message/stories of the Bible have to be moved into the realm of their realities, and creative methods have to be established on how the religious experience is applicable to their current experience. For example, “green pastures,” as David talked about in Psalms 23. These generations are faced with condominiums and disposal sites. The quiet waters are polluted, souls are bruised and empty and in great need of restoration. How this text is transformed to reach these generations will matter for the success of reaching them. These generations walk through the valley of death by just walking to their cars, going to the cash machine, or standing in a fast food line. There is great

⁸⁸ Allan Bloom, *The Closing of the American Mind*; New York: Simon and Schuster; 1987. 25

⁸⁹ Stanley Grenz, *Revisioning Evangelical Theology*. NavPress, Colorado Spring, 1993. 58.

aggression, but hidden fear of evil with very little comfort, because the reality of the matter is, they are alone internally, with no one to trust or nothing to call their own.⁹⁰

At one point the church served as the safe haven, but today it is viewed as a political chaos of disgruntled previous generations, with no preparation for future generations to come. This also requires that those who are responsible for sharing religion to Generation X and Y must understand the importance of, and know how to be true to truth and apply it to, the context and consciousness of Generation X and Y. As posed earlier, what are the green pastures and the still waters to Generation X and Y? In essence, the essential need is still the same, the form has just changed.

The distrust and disbelief of these generations come from their perspective on authority and neglect in participation in religious activities. After all, these generations are the off-spring of Baby Boomers who were raised with God, but who initiated the culture of challenging the system and structure because of distrust and unanswered questions. The Bible appeared to be in conflict with what they were facing during their formative years. As a result, The Boomers taught Generations' X & Y to view religious icons and leaders as "Suspect and the Corrupt Authority."⁹¹

A young generation "Y'er" stood in front of the Ezion Fair Baptist Church, in Wilmington, Delaware and cried during a testimony service, "Lord, if I had known, I would have tried in a different way." His cry was not for self-piety or desperation, but to share the fact that the previous generation failed to provide a road map on the various pitfalls that life places in our paths. Now that he has accepted Christ into his

⁹⁰ Ibid., 58.

⁹¹ William Mahedy, & Janet Bernardi; *A Generation Alone*. Inter Varsity Press, Downers Grove, Illinois, 1994. 136.

life, he feels complete, even with some of the same issues confronting him. It was his assertion that if he had been informed, he probably would not have turned to drugs, but to alternative methods and techniques, such as religion. In other words, his turning to drugs would not have been the initial solution for the pain that he could not touch physically but vexed him emotionally.

This may be a strong motivation as to why Christianity/religion must be presented “Inclusively” rather than “Exclusively.” These generations must be able to connect with what they are being taught to believe or experience. It is therefore the researcher’s suggestion that, while these two generations, who are currently represented on America’s college campuses, are making it through the struggles of their various communities, that college officials present an atmosphere that embraces religion to assist in their future success. We are dealing with a generation that is much faster, and is confronted with a plethora of information and options that previous generations did not have available to them.⁹² Colleges, universities, and churches that desire to reach these generations must discover methods and models that will share the Christian/religious experience in a way that will spark their intellectual curiosity. There is no suggestion, on the researcher’s part, that the Christian experience should be watered down, because the Christian story is what it is; but creativity is needed to grasp the attention of these two Generations.

The traditional church has hovered in the thought of the Apostle Paul, who declares in Romans 12:2, “Be not conformed to this world, but transformed by the renewing of our minds.” This text is profound, yet often translated improperly. It is

⁹² Kevin Grahamford; *Jesus for A New Generation*. Inter Varsity Press, Downers Grove, Illinois, 1995. 152.

not the researcher's opinion that Christianity mirrors the world and its concepts, but that Religious Leaders take a close look at what the world is doing and reel in on the points that will assist with connecting these two generations to the Christian experience. Grahamford feels that these generations want to know how they can be accepted and become connected to whatever they partake in.⁹³ To clearly understand the Christian story is to clearly and directly connect them to the Christian experience. For an example:

1. They often feel alienated;⁹⁴ the Christian story brings reconciliation.

God is extremely concerned with reconciling people to Himself, humans to humans, and humans with creations. From the creation of man until present, God has obligated Himself to avoid taking away life; instead, He devises ways so that a banished person may not remain estranged from Him.⁹⁵

As water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him. 2 Samuel 14:14.

God's message and purpose is to reconcile human back to Himself through our Lord and Savior Jesus Christ.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;

⁹³ Ibid., 173.

⁹⁴ David Verhaagen, & Todd Hahn; *Helping A Generation Pursue Jesus*. Baker Books, Grand Rapids, Michigan, 1998. 15.

⁹⁵ Stafford, Tim; *Knowing the Face of God*. Zondervan Books, Grand Rapids, 1997. 165.

and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 5:19-20.

2. They feel betrayed;⁹⁶ the Christian story brings promise and restores broken trust.

Given that these generations were reared by Baby Boomers, there is a great distrust and apprehension with regards to leadership and structure. These generations view religion with the same lenses that they view a structured government as an institution that is established to control people⁹⁷. But the reality of the matter is that God is not a prototype of mankind, even though mankind strives to be like Him. It is within His power that man was created. Given this reality of His power, His perception must secede the perception of man during his failing state. God is above man and has the ability to deliver on all promises made.

God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall he not make it good? Numbers 23:19.

⁹⁶ David Verhaagen, & Todd Hahn., *Helping A Generation Pursue Jesus*. 152.

⁹⁷ Ibid., 158.

As biblical scholars, we have to connect the reality of their world with the reality of God's fulfilled promises in the Christian story. The Christian story is full of delivered promises:

As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. Romans 4:17-21.

Once we have tapped in on their reality, and convinced these generations of the Christian story of God's ability to deliver on what He has promised, it will become new and fresh life for them. John's revelation serves as confirmation to newness of life, beyond ones pass.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a thirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Revelation 21:1-7.

3. They feel vulnerable and insecure because of past sins;⁹⁸ the Christian story brings a sense of safety within a protection of healing and forgiving power. There may have been several themes and understandings throughout the Old Testament, but the theme or understanding that was crystal clear was forgiveness of sins:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jeremiah 31:31-34

And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. Isaiah 33:24

A significant sign that the kingdom of God is emerged with forgiveness is rooted out of the being of Jesus Christ. He often stated that He did not come to destroy the law but to fulfill it with the grace of God.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matthew 5:17.

If we only had the law, no one would be worthy to receive the promise of eternal life. Throughout the kingdom of God there is marking of total forgiveness. In regards to past generations, they had a sense of

⁹⁸ Ibid., 167.

personal wrongdoing. In other words, they understand clearly the difference between what was right and what was wrong. Most, if not all, of these generations knew that one's sins were washed away; this is not the case with Generations X & Y. By Generations X & Y being marked by blame-shifting and a victim mentality, it makes the whole notion of one's sins being washed away unbelievable.

As believers of the Christian story, we understand that we are sinners in need of forgiveness, especially when we catch a glimpse of God's holiness and perfection. Nevertheless, X & Y are generations that are not idealistic about the human condition.⁹⁹ The promise of forgiveness still strikes at the human heart, particularly for these generations that have seen evil so early in life.

X & Y have a particular disposition for forgiveness; especially when they are challenged to forgive others. Many of these generations will have to work through forgiving their parents, who abandoned or abused them; the political and cultural leaders, who failed them; the established government, that seems destined to hand them a backbreaking national debt; and the Baby Boomers, who all too often failed to practice what they preached so loudly. The fact that these generations have lived such disorderly lives implies that there is a lot

⁹⁹ William Mahedy, & Janet Bernardi: *A Generation Alone*; InterVarsity Press, Downers Grove, Illinois, 1994. 23.

of forgiving to do. Our job is to allow them to first see themselves in need of forgiveness, and then learn to forgive others from their heart.¹⁰⁰ As we share the Christian story, it is imperative that the realities of these generations' stories, which are filled with dark places of bitterness, abuse, and hurt, be healed with the truth of God's word, because we serve a God who specializes in healing forgiveness.

4. They feel that there is a lack of defined identity;¹⁰¹ the Christian story gives them a new identity in Christ Jesus.

The personal feelings and attitudes that they had within themselves are renewed, based on the Christian experience.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. 2 Corinthians 5:17

Not only are they new creations, but, in the Christian story, they become personal and intimate friends with the Savior:

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. James 2:23

To get these generations to accept and believe God in His fullness qualifies them to partake in the intimate, everlasting, and true friendship with God. The value of their being will become much

¹⁰⁰ Ibid.

¹⁰¹ David Verhaagen & Todd Hahn, Todd *Helping A Generation Pursue Jesus*. 152.

clearer and their hope and perspective on life will change and become augmented, when they have accepted the Christian Story as a reality of truth.

There appears to be a spiritual hunger from both Generations. Traditional and non-traditional organizations must step to the plate and provide guidance for generations that were raised without God.¹⁰² When there is a hunger, it drives individuals to set out false mystical experiences, which leads them to develop their own unique religious faith.¹⁰³ In spite of this, many will come into an authentic relationship with Christ if a genuine effort is made from colleges and universities to integrate religion into the curriculum and campus life.

¹⁰² Douglass Coupland: *Generations: Tales for an Acceleration Culture*. St. Martin' Press New York, 1991. 155.

¹⁰³ David Verhaagen & Todd Hahn. *Helping A Generation Pursue Jesus*. 14.

*A Theological Perspective
Liberation*

Randolph Tate explains that liberation theology is a reading or interpretation of the Bible from the perspective of the poor/oppressed who are concerned with their struggle for liberation.¹⁰⁴ He further states that liberation theology applies the message of the Bible to some of the contemporary problems that are currently facing society. His final assertion is that liberation theologians believe that the church was designed by God to bring liberation to all who are in need.¹⁰⁵ The issue that he raises, in spite of his claims, is that there is a misconception that “poor” refers only to the economical-poor.¹⁰⁶ He believes that there are oppressions beyond economics such as in the case of Generations X & Y. While they may not be economically poor, they are poor in spirit and resources. The rich culture and stories that were handed down to generations previous to their generation was omitted from them, which in many cases have left them stuck without an inner liberty.

Boff says that liberation theology is a way of thinking that embraces most of the membership of the Christian church, especially in the Third World.¹⁰⁷ At the "base" of the church is a whole process of what one might call diffused and generalized theology of liberation going on in Christian based communities. Their way of thinking is similar to that of the more nuanced theology of liberation pursued

¹⁰⁴ W. Randolph Tate, *Interpreting the Bible*; Hendrick Publishers 2006. Baytown, TX, 193.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

¹⁰⁷ Clodovis Boff, Leonardo Boff, and Paul Burns, *Introducing Liberation Theology*: Orbis. Maryknoll, New York. 1987. 13.

by professional theologians in that it also juxtaposes Christian faith and the situation of oppression.¹⁰⁸

James Cone puts it this way “Christian theology is a theology of liberation.” It is a rational study of the being of God in a world in light of the existential situation of an oppressed community relating the forces of liberation to the essence of the gospel, which is Jesus Christ. This means that its sole reason for existence is to put into ordered speech the meaning of God’s activity in the world so that the community of the oppressed will recognize that its inner thirst for liberation is consistent with the gospel of Jesus Christ. There can be no Christian Theology that is not identified unreservedly with those who are humiliated and abused. In fact, theology ceases to be a theology of the gospel when it fails to arise out of the oppressed community. For it is impossible to speak of the God of Israelite history who is revealed in Jesus Christ without recognizing that God is the God of, and for, those who labor and are over laden.¹⁰⁹

Boff contends that we cannot practice theology unless we have performed liberation. The first step for liberation theology is pre-theological. It is a matter of trying to live the commitment of faith: in our case, to participate in some way in the process of liberation. In other words, to be committed to the oppressed.¹¹⁰ Without this specific precondition, liberation theology would be simply a matter of words. It is not enough to reflect on what is being practiced; it is also important to establish a

¹⁰⁸ Ibid., 13.

¹⁰⁹ James Cone; *A Black Theology of Liberation: Twentieth Anniversary Edition*, Mary Knoll, New York: Orbis Books, 1986. 113.

¹¹⁰ Clodovis Boff, Leonardo Boff & Paul Burns. *Introducing Liberation Theology*. 13.

living link with a living practice. If we fail to do this, then "poverty," "oppression," "revolution," and "new society" are simply words that can be found in a dictionary.¹¹¹ The essential point is there must be a living "heart" connecting practice, which is the root of liberation theology. It operates within the great dialectic of theory (faith) and practice (love).¹¹² Theology is always a second step; the first is the "faith that makes its power felt through love."¹¹³ Therefore, there has to be direct knowledge of the reality of oppression through objective engagement in solidarity with the oppressed. This pre-theological stage really means conversion of life, and this involves a "class conversion," in the sense of leading to effective solidarity with the oppressed and their liberation.¹¹⁴ Boff holds that liberation is the powerful and irresistible aspiration of the poor and one of the principal signs of the times.¹¹⁵ This practice defines the spirit of our epoch, of the times in which we live. The researcher is convinced that Generations X & Y are truly in quest of liberation, in terms of a "liberated" life.

Many of the theologians of liberation agree that liberation is an evangelical term in the original sense of the word. It involves life-giving and good news. The prophets spoke of shalom, meaning security, reconciliation, fullness, and peace. Jesus speaks of the "kingdom," meaning the complete reversal of alienation, total change, sovereign life, the life "to the full," willed by God. Liberation, as Novak puts

¹¹¹ Ibid., p 22.

¹¹² William C. Martin. *The Layman's Bible Encyclopedia*, The Southwestern Company, 1964. 469.

¹¹³ King James Version. Galatians 5:6

¹¹⁴ Clodovis Boff, Leonardo Boff & Paul Burns. *Introducing Liberation Theology*. 23.

¹¹⁵ Ibid.

it, should have the same power to touch, enchant, and fascinate us as Jesus' original good news.¹¹⁶

Michael Novak states that liberation is also an evocative word, full of resonances. In it the dimensions of the spiritual and the political, the historical and the ultra-historical, are fused without losing their identity.¹¹⁷ It is a word that is both joyous and serious. It is like the idea of Jesus' kingdom, in which the salvation of the whole person and the whole world are found together, without division. Liberation today describes the program of a theology that thinks as awakened faith that has shaken off the burden of religion, but seeks a faith free from alienation.¹¹⁸

Generations X and Y are communities that are not only oppressed and shackled as a result of being alienated by the Baby-boomer generation, but there have also appeared to be some alienation from the religious community.¹¹⁹ Baby-boomers rebelled against the God who delivered their parents. In light of this rebellion, children of these Baby-boomers, Generations X and Y, were raised without the sense of value for God or the Christian religion.¹²⁰ As an alternative, Generations X & Y have turned to themselves to satisfy the void formed by a lack of hope and contentment after their parents' alienation from, and rejection of, God. As a result, in the researcher's opinion, these generations are reminiscent of travelers in a land

¹¹⁶ King James Version Luke 12:49.

¹¹⁷ Michael Novak; *Liberation Theology and the Liberal Society*. American Enterprise Institute. Washington, DC. 1987. 1.

¹¹⁸ Ibid.

¹¹⁹ Douglass Coupland. 8.

¹²⁰ Ibid., 8.

without a map, who engage in activities and events that are oppressive and depressive.

Florynce R. Kennedy points out that oppression results from arbitrary and cruel exercise of power.¹²¹ She further explains that there can be no real pervasive system of oppression without the consent of the oppressed. Generations X and Y, in their ignorance, have consented because there were no stories, lessons, or significant people to provide the model or paradigm for alternative routes. As a result, these generations are bleeding and tormented with a silent, internal cry for relief as they wander in, what the writer considers, a wilderness of no-mans land.

The researcher's claim is that any theology that is going to be effective during the 21st century must have liberation at the heart of its mission. All activities and events must be focused on emancipation from the current reality of death, doom, and destruction, to a reality of life, hope, and divine destiny. Theology must also meet people where they are and provide avenues to emancipate them from the various ills and schisms that plague their everyday lives. When engaging in liberating theology, we are forced to seek the heart of God for revelation and move with compassion, attempting to complete the task that God assigned to our heart. This model of theology reflects the theology that Jesus modeled. As He went about doing the will of His father, He not only spoke of liberation, but His actions imparted liberation to those who were part of the underprivileged and left behind communities. As a matter

¹²¹ The American Heritage Dictionary of the English Language: 4th Edition, Houghton Mifflin Company, 2003.

of fact, Jesus laid out His theology when He went back to the temple in Nazareth as indicated earlier.

Jesus stands as the paradigm of a liberator for those who suffer spiritually, politically, and otherwise. As the Liberator, Jesus is merciful to the captive, downtrodden, and oppressed. The message that Jesus brings as the complete embodiment of God's messenger on liberation will impact those of both communities.

And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and wonders.¹²²

Moses shared, during Israel's entrapment by evil Egyptian bondage, how God moved and intervened against Egypt on Israel's behalf so that suffering might be relieved. While Generations' X and Y are not physically in bondage, as stated earlier, they are mentally and spiritually in bondage. The previous generation represents the mental prototype of Egypt because of their careless efforts in providing safeguards and direction for the current generations; these generations are where they are.¹²³

Dwight N. Hopkins shares this view point by saying, "Like the Old Testament Yahweh, who sent natural signs of plagues before freeing the Israelites, God disrupted the normal course of nature with a 'great big star' coming from the east as a sign of war."¹²⁴ Clearly God's compassion and agape love did not exclude a

¹²² King James Version Deuteronomy 26:6-8.

¹²³ Douglass Coupland. 8.

¹²⁴ Dwight N. Hopkins, *Shoes That Fit Our Feet*, Mary Knoll, New York: Orbis Books, 1993. 24.

belligerent deed against the enemies of God's people. Consistent with the biblical narrative and reflecting out of their own story, slaves knew that divine pathos brought God to the defense of victims of injustice. Because of love, the divinity resorted to a warlike nature.¹²⁵

God as the liberator demands justice for the oppressed, whether physical or mental. It really does not matter whether the injustice is imposed by establishment, alienation or neglect, God's justice is demanded. In *The Gospel of Faith and Justice*, by Antonio Gonzalez, he develops a "radically evangelical basis" for liberation theology and stands strong on the fact that justice is about freeing the hands, hearts, and spirits of the oppressed;¹²⁶ Gonzalez was determined to pave the way for those who could not speak for themselves.

The researcher believes that, God is not neutral on the matters of injustice for the poor, captive, rejected, or alienated. James Cone points out that God is indeed on the side of the oppressed. He shares, "Theology can never be neutral or fail to take sides on issues related to the plight of the oppressed." For this reason, it can never engage in conversation about the nature of God without confronting those elements of human existence that threaten anyone's existence as a person.¹²⁷ Pablo Richard claims that God lives and bestows self-revelation in the world of the poor and their struggles

¹²⁵ Ibid.

¹²⁶ Antonio Gonzalez, *The Gospel of Faith and Justice*. vii.

¹²⁷ James H. Cone, *A Black Theology of Liberation: Twentieth Anniversary Edition*, Mary Knoll, New York: Orbis Books 1986, 4.

for liberation.¹²⁸ Whatever theology says about God and the world must arise out of its sole reason for existence as a discipline to assist the oppressed in their liberation. Its language about human liberation, proclaiming the end of bondage and interpreting the religious dimensions of revolutionary struggle.”¹²⁹

Jesus illustrated His assistance during His message of the “Beatitudes.” There He ministered to those who had been oppressed and sandwiched between the ills of the Pharisees and Sadducees. He shared that if you hold on through the heat of the day, you will receive the blessings from God. While it may seem hard to swallow a bitter pill of mourning, poverty and persecution, the promise of Jesus’ theology is that we will be blessed. Jesus was clear that our treasures were not only in earthly vessels:

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they, which do hunger, and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they, which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. {falsely: Gr. lying} Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.¹³⁰

¹²⁸ Marc H. Ellis & Otto Maduro, *The Future of Liberation Theology* Maryknoll, New York 1989. 502.

¹²⁹ Ibid.

¹³⁰ King James Version Matthew 5:1-6.

When looking at the whole notion of methodologies and technologies to discover avenues to connect liberation theology with the oppression of Generations' X & Y, immediately there are thoughts of diversity and integration within the curriculum of schools of higher education. These generations are at the peak of the intellectual curiosity; thoughts of Christianity need to be birthed to save the first generation that was raised without God.¹³¹;

If there is ever to be a change in our world, country, and especially in our communities, we must pick up the nature and mind of God and make the gospel applicable and relevant to both Generations X and Y. The gospel that we present has to include methods that move and shake-up all levels of human existence. In other words, whether the church is writing grants for funds to correct some of the ills in these generations, preaching sermons that speak to the heart of their communities, preparing events and activities that generate an interest, or injecting life and hope for a better day through persistent community building, there has to be a radical transformation. The researcher claimed that a great start would be on college campuses and universities because it is during these years that life decisions are made and sharpen. It was this same philosophy that led the way, from the beginning of the freed slaves start, and it has successful worked. Lincoln University and other colleges understood this notion, but in the early seventies, when America became engrossed with new inventions and ideas, religious beliefs and practices were placed on the back shelf.

¹³¹ Douglas Coupland. 8.

Liberation Theology is the most effective theology for the transformation that is needed from Generations X & Y. Unless these generations' minds and hearts are changed, through liberating efforts, the researcher believes that there will be a missed opportunity for a great generation.

Biblical Old Testament Perspective

The book of Judges is not an independent book, but it is a larger literary corpus known as the Deuteronomistic History, which includes Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings.¹³² It is called this because of its heavy influence by the teaching of Deuteronomy 5-28, with the emphasis on the Mosaic covenant. Bernhard shares that it was completed during the exile, around 550 B.C.E., the Deuteronomistic History has its own theological point of view, consisting of the following four point pattern: rebellion, punishment, cry for help, and deliverance.¹³³ In summary, it is a theology based on divine retribution, maintaining that the fortunes of the Israelites rose and fell with their fidelity to Yahweh's covenant. Loyalty to the covenant merited blessings; disobedience was deserving of divine judgment.¹³⁴

Given the reality of Israel's patterns, the researcher carefully examined and discovered that there are strong similar characteristics shared between Generations' X & Y. When looking for the best supporting scripture for this project, Judges 2:1-13 appears to provide the great arm of support to the Old Testament foundational aspect of this document.

Historically, the book of Judges describes the period between the death of Joshua, Moses' successor, and the time prior to the birth of Samuel, the first judge in Israel. According to Gale A. Yee, it has become common to modern scholars that the book did not originate during the tribal period, but was composed in stages, which

¹³² Bernhard Anderson, *The Books of the Bible* Charles Scribner's Sons, New York 1989. 114.

¹³³ Ibid.

¹³⁴ Ibid.

were verbal and written, much later than the “premonarchic” era of Israel’s history.¹³⁵

The period of the Judges begins in Judges 2:6, immediately after Joshua 23. Joshua had just exhorted the people to remain steadfast to God’s law and reject the worshipping of other gods.

According to the *Interpreters Bible*, the picture that is displayed during this period is one of confusion with an interlude during a time when Israel was trying to find their way into a new era of stability and peace. During this period Israel was ruled by a series of heroes, or judges, who were raised up for the needs of their times. Folk tales were gathered centuries later into written form and placed into a framework that would constitute a continuous historical narrative,¹³⁶

The selected text reads as follows:

Judges 2:1-13

And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be [as thorns] in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD. And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. And Joshua the son of Nun, the servant of the LORD,

¹³⁵ Gale A. Yee; *Judges & Methods: New Approaches in Biblical Studies*. Fortress Press, Minneapolis, 1995. 6.

¹³⁶ *The Interpreter’s Bible*; Alington, New York Volume II. 688.

died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroath.

The opening verses of the second chapter provide a clear, energetic reflection of Israel blending in with the people of Canaan. Although their physical strength was hardly enough for them to have done otherwise, the condemnation from God was not lessened. God had commanded Israel to break down the altars and destroy the practices of the Canaanites. Instead of following the direct orders of God, Israel began to mingle and accept the ways of the pagans. The researcher asserts that the Baby Boomers have followed the same pattern. They have broken the law from the God of their parents and accepted the gods of their culture.¹³⁷ In other words, the Baby Boomers have accepted the gods of their surroundings and rejected the God of their parents. As a result, Generations X & Y have raised children who feel alienated, vulnerable, and insecure.¹³⁸ Leaving both generations with a sense of “lost-ness” in identity.

¹³⁷ Mackay, Hugh. *Generations*. 41.

¹³⁸ David Verhaagen & Todd Hahn; *Helping A Generation Pursue Jesus*. Baker Books, Grand Rapids, Michigan, 1998. 167.

In Judges Chapter 1 we see Israel's failure and God's judgment depicted largely in chronological and physical terms, through their laziness and compromise. But in chapter 2 the focus is more clearly spiritual, as the root problem is seen to be their idolatry. Verses 12 & 13 says,

And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth.

They are complementary accounts of the same reality. As chapter 2 traces the recurring pattern of apostasy, oppression, distress, and deliverance, we are introduced to some phrases that will become increasingly familiar as the narrative unfolds. These phases include: Israel "did what was evil in the eyes of the Lord," so He "handed them over to" their enemies, who oppressed them.¹³⁹ While the researcher acknowledges that Generations X & Y have not been physically handed over to visible enemies, there is an appearance that they have been handed over to their cravings and desires. Patricia Diggs states that children who were born during the seventies and eighties are only focused and driven by the almighty dollar.¹⁴⁰ The researcher affirms the fact that it is the quest to gain and access wealth that these generations are turning to, which is causing much of the deviant behavior within society.¹⁴¹

¹³⁹ Ibid.

¹⁴⁰ Patricia Diggs; *Hope and Glory*. Chronicle on Higher Education April, 2001. 82.

¹⁴¹ Spencer Lewerenz: *Choice of a New Generation*. *Crisis* 17, no.4 April, 1999. 22.

The current relationship to the past is a fascinating theme of the scriptures. In one sense, we are all hostages through our hereditary legacy, through transmitted family values over several generations, as well as through the movements of nations in world events.¹⁴² While there are opposing thoughts from the current and previous generations regarding values and beliefs, there is an intriguing similar theme of scriptural text that can be found within Judges Chapter 2. As Christians, we are also, and more importantly, privileged heirs of what God has done in salvation. Initially, the Jews were considered to be the only heirs to God's kingdom, given that they were considered God's chosen people.

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Deuteronomy 7:6

In America, we are privileged with a glorious past of God's faithfulness from which to draw inspiration and strength for all generations. For example, the Baby Boomers, as a result of them having a strong faith imparted to them, they were able to grow and mature in the laws of God. But when it came to their off-spring, Generations' X & Y, they did not impart this faith. As a result, these two generations have turned to sex, crime, videos, and demonical demented activities to fill a void of not having been issued, or taught the faith from generations of old.¹⁴³

¹⁴² David Jackman, *The Communicator's of Judges*: Word Books Publishers, Dallas, Texas, 1991. 51.

¹⁴³ William Strauss & Neil Howe; *Generations, The History of America's Future*: William Morrow and Company, Inc. New York; 1991. 1.

Given this reality, we consistently find ourselves allowing our hope on past experiences to be a great conditioning factor in our present, as we limit ourselves to what we have already learned or experienced. Sometimes we appear to be oblivious to the fact that the unchanging and eternal God is not trapped in our time. His dependability is not merely a commitment to the past, but equally an assurance for the future. His eternality places Him outside our temporal limitations. So, while we look back with thanksgiving and treasure our spiritual heritage, only through the conviction that the Holy Spirit is always doing something new, and that God is never out of date, shall we look up in faith for today and forward with vision for tomorrow,¹⁴⁴ The mark of our spiritual approval of the past is that we cleave to the God of history with a living faith and present obedience.¹⁴⁵ The skeptic may claim, with some truth, that history teaches us nothing, but that is hardly history's fault. Those who do not learn its lessons usually find themselves compelled to relive them. It is the estimation of the researcher that this is also induced on Generations X & Y because their parents failed to share the stories and faith of their past, which may be a validation of their generational "ill-present."

The researcher believes that this was the issue with Israel. While each new generation has to prove God in its own time and in its own unique environment, they must also learn from the past without becoming dependent upon it. Moreover, when

¹⁴⁴ Carl E. Armerding; *Judges in the International Bible Commentary*. Grand Rapid, Zondervan, 1979. 47.

¹⁴⁵ David Jackman: *The Communicator's of Judges*. 52.

the people from Joshua's generation died out, the proceeding generation did not have the personal knowledge of God, which is the heart of biblical faith.

And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation was gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. Judges 2:8-10

The researcher has observed similarities with Generations X & Y. It is obvious that the previous generations have not died out, but they have abandoned the current generations by not sharing and presenting the gospel of Jesus Christ.¹⁴⁶ If this issue is not addressed, in the researcher's opinion, the generations that know God will die out and the generations to come will not have the personal knowledge of the God who successfully helped previous generations.

Since the generations subsequent to Joshua lacked this information or experience, they quickly forgot all that God had done for their nation. Their lack of knowledge and ignorance can be attributed to both themselves and the generations that came before them. The researcher indicated both because God is a spirit and He places His calling on individual lives. This was the case with Samuel, as recorded in 1 Samuel. Samuel personally heard God calling his name, but he was unsure of the voice or where it was coming from. But it was in his conversation with a previous generational priest, Eli, that he was able to receive instructions on the voice. There is always a parental or previous generational responsibility to pass on a living testimony

¹⁴⁶ Hugh Mackay: *Generations*. 42

of the reality of God's grace and power to the following generations. Each generation has a right not only to be taught the truth, but also to see it embodied in Godly leadership and example, both within the family and the church.

The magnificent challenge in Deuteronomy 6:4-9 to make the commandments of the Lord the very fabric of family life is one that contemporary Christian families would do well to take more seriously. Somehow the Joshua generation, though they had personally experienced so much of God's goodness, they failed to keep the record of His mighty acts alive.

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.
(Deuteronomy 6:4-9)

The writer agrees, and asserts, that God's message and stories have to be kept fresh and vibrant in the lives and memories of each generation to avoid having the supernatural miracles of God die in their memories. This is a strong confirmation in the case Generations "X & Y," because they are confronted with an enormous amount of new technological developments and inventions. If the stories and miracles are not shared, these generations will not only develop a sense of false arrogance, as if they were the creators and initiators, but also a void in their knowledge of God and His

works. Each generation has to be reminded that God was the first to invent anesthesia, when He placed Adam into a deep sleep while taking out his rib.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. Genesis 2:21

Each generation has to be reminded that God was the first great architect because when there was nothing God spoke and this world came into being.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. Genesis 1:2-3

They have to be reminded that God was the first engineer because He built the first levee for the children of Israel to cross the Red Sea.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Exodus 14:29

The researcher truly believes that, if previous generations withhold these stories, current and future generations will live in arrogance, and religious eradication will become the ethos.

All who are leaders, pastors, etc. need to be thoroughly convinced of the link between loving the Lord and knowing what God has done! If our love is not generated by a growing, deepening awareness of God's commitment to us, in Christ, and in His mighty acts of salvation, it will not last longer than microwave heat. These generations' faith should be built-up with what God has done in our planet, in our history, and in our interventions, as it relates to biblical theology. If this is not done, the researcher feels that these generations will have been egregiously robbed, and the

command to teach them properly will be in error. Each generation must be taught properly how to love and appreciate God; as an assurance while they are rolling through positive and negative emotional experiences.

This is the message that Moses was trying to convey in Deuteronomy 6:4-9:

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

It is the presumption of the second generation to live on their parent's principles spiritually.¹⁴⁷ Steven Dutch, in his article *God's Grandchildren*, supports the old saying that "God has no grandchildren." While this may be a cliché, youth and spiritual leaders have to be able to search within their own families and churches to see how easily the opposite assumption is made and acted upon.¹⁴⁸ During the years of the Baby Boomers, they lived in a nation where Christian values were accepted and taught. Their parents made sure that they were in Sunday school, as Dr. Terry Thomas shares in his Book *Teach Me How To Pray*,¹⁴⁹ and by and large their parents were Christians. The danger, however, is to assume continuity of faith

¹⁴⁷ David Jackman: *The Communicator's of Judges*. 53.

¹⁴⁸ Steven Dutch, *God's Grandchildren: How Religions Fail and Why*. University of Wisconsin Press, February 2006. xii.

¹⁴⁹ Terry Thomas: *Teach Us To Pray*. 23.

without God necessarily bringing reality to current generations. God cannot be learned by osmosis! There has to be personal faith that is taught.

As further examination of this text, the researcher found that, after the death of Joshua and those who were a part of his generation, a completely new generation rose-up and brought in a new ethos.

And also all that generation was gathered unto their fathers:
and there arose another generation after them, which knew not
the LORD, nor yet the works which he had done for Israel.
Judges 2:10

This ethos came without reverence or remembrance to the God of Joshua. It appears almost immediately and introduced in verse 7 “And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel.” The new generation did not see the favor that God showed the previous generation; neither did they know Him in an intimate fashion. As is throughout the New and Old Testament, when one thinks of the term to “Know,” they are really speaking of or suggesting what they “Know about.” When you know a person you experience the reality of their being, as opposed to being told from a second source. A clear example would be Philippians 3:8

Yea doubtless, and I count all things but loss for the Excellency
of the knowledge of Christ Jesus my Lord: for whom I have
suffered the loss of all things, and do count them but dung, that
I may win Christ.

While it could be supported that this generation may have heard about Joshua’s God, there is no question that they really did not know Him intimately. As 1

Samuel 3:7 confirms: “Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.” Even Samuel heard about Eli’s God, but he did not have the personal experience with Him.

During a final look at this text, the researcher realized that it was somewhat the same as the opening verses of Exodus 1:8 “Now there arose up a new king over Egypt, which knew not Joseph.” In the same manner, the new pharaoh rose and did not know Joseph’s God; even though much of the favor that God showed the children of Israel was directly rooted in Joseph’s relationship with his God. When the reality of this intimate relation had begun to shift away, decades of miserable slavery were the results.

This is why the researcher is so adamant about re-introducing Christian Activities on university and college campuses. If there could be a renewal, or trend of religious activities presented on campus, students would change their perspectives and in turn change their reactions, which would result in serenity initially on campuses but also in the world at large. Israel reminds humans at large that each is a reflection of the past, and that there is nothing new under the sun.¹⁵⁰ As in times of old, so it is in our present day, without the seasoned members of a community leading and instructing its young, vital information of the past will be lost. As indicated earlier, this generation is considered to be the first generation raised without God.¹⁵¹ If the appropriate communities, who were once charged with this mission, do not share the information, in the researcher’s option, our nation and world will be lost.

¹⁵⁰ King James Version Ecclesiastes 1:9.

¹⁵¹ Douglas Coupland. *Generation X*. 8

Biblical New Testament Perspective

The most critical and fundamental questions that lay in the heart of all humans, regardless of their generation, ethnicity, or gender, are: “Who are we really?” “Where did we come from?” and “What role do I play in the society in which I live?”¹⁵² Throughout history mankind has struggled with these issues and has spent a considerable amount of effort, money, and “Sacrifice of Self,” in an attempt to gain real and sincere answers. These questions remain a focus for mankind, but not for other forms of life.¹⁵³ Other forms of life concentrate on survival for the moment, rather than looking to the future. Their world consists of what is happening now. They spend very little effort seeking to change their existence or current reality; they simply accept the current reality and adjust to live for the moment.¹⁵⁴ In contrast, humans consistently search for answers and, as a result of not having a clear and concise answer to their internal questions, humans literally kill themselves and others while in pursuit.

Baird shares the researcher’s opinion that it is a sad reality that many members of Generations X and Y will not get answers to these questions, which will leave them living in lost realities and missed opportunities.¹⁵⁵ The scriptural text that is presented, however, provides a wonderful model to answer the “Who’s, Why’s,

¹⁵² Alexis Baird. Retrieved on August 1, 2006. From <http://serendip.brynmawr.edu/biology/b103/f01/web3/baird.html>

¹⁵³ Ibid.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid.

and What's" of these generations' long sought-after questions. Peter attempts to raise consciousness by giving God's response to these questions regarding His people.

The New Testament text that the researcher will focus in on is 1 Peter 2:9

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

The First book of Peter was written to address Christians who were scattered throughout the five provinces of Asia Minor. Allen Black shares that because Peter addressed his readers with the terms "Diaspora" or "Dispersion" he misled many in the past to believe that his readers were primarily Jewish Christians.¹⁵⁶ The term "Diaspora," meaning "scattered," was used frequently by the Jews to refer to those who had been scattered throughout the world, away from their Palestinian homeland. However, there is a consensus among modern interpreters that Peter used it metaphorically to include Gentiles Christians.¹⁵⁷ The researcher agrees because all Christians are considered "Diaspora," because we live away from our home, which is in Heaven.¹⁵⁸ The Apostle Paul reminds us that we are just pilgrims and strangers

¹⁵⁶ Allen Black, *The College Press NIV Commentar: 1 Peter*; Joplin, Missouri: College Press Publishing Co., 1998. 18.

¹⁵⁷ Paul Achtemeier, *1 Peter*, Hermeneia Minneapolis: Fortress Press, 1996. 50.

¹⁵⁸ King James Version St. Luke 10:20.

with a promise that will be fulfilled upon our return to glory.¹⁵⁹ Jesus Himself reminded us that He left us to go and prepare our home.¹⁶⁰

Besides the likelihood that many Gentiles had become Christians in these predominantly Gentile regions, several verses in 1 Peter indicate that many of the readers came out of a pagan past.¹⁶¹ Examples of this can be found in chapter 1 verse 14 “Do not conform to the evil desires you had when you lived in ignorance.” Verse 18 pushes the point further by saying, “you were redeemed from the evil way of life handed down to you from your forefathers. These are the examples of Black’s claim regarding this letter being written to Christians who were scattered throughout the five regions.

Beyond the fact that it was written to Christians at large, the intent of this letter was to shed words of encouragement to Christians who were facing persecution and needed encouragement to stand firm in their faith. In the researcher’s opinion, one of the interesting thing about this text and Generations X and Y is that Generations X & Y have not clearly deciphered whether or not they are Christian. Their parents, the Baby Boomers, omitted religion from their children’s rearing. Clark Roof shares that Baby Boomers considered themselves to be the “Awakened Generation.”¹⁶² Given that they no longer slept under the inanelly or forced upon concepts and percepts, which included religion, they rejected all appearance of

¹⁵⁹ King James Version Hebrews 13:11.

¹⁶⁰ King James Version John 14:1-2.

¹⁶¹ Max Anders & David Walls; *Holman New Testament Commentary: 1 & 2 Peter, I II III John and Jude*. Louisville Kentucky, Knox Press 1997. 30.

¹⁶² Clark Wade Roof. *Spiritual Marketplace*. 6.

establishment and became anti-everything until its validity was proven.¹⁶³ As a result, their children, Generations X & Y, are left with the void of uncertainty in their Christian positions.

The second chapter of 1 Peter is presented in the midst of a culture that stumbled over the whole notion of Jesus Christ; they disobeyed His message, and then persecuted anyone who embraced Christ.¹⁶⁴ In such a culture, it was easy to become discouraged from continuing in the journey with Christ. The thought of further growing pains was certainly not attractive to anyone. So Peter laid out, in ascending order, some of the incredible spiritual riches that Christians have in Christ. These gems also serve as an encouragement for Generations X & Y. The Lord pours the truth of His hope of glory in Peter so that he can pour the reality of God's mind into the lives of his Generation. It also connects Generations X & Y to the Old Testament heritage of the people of God, since much of the language here comes from Exodus 19.¹⁶⁵

The chosen people emphasize God's love initiative in bringing these Generations to Himself and allowing them to be a part of His church. For instance, the royal priesthood is a reminder that they are priests who serve royalty. Even in the midst of apparent failure, they have not landed a maid-servant position. They are part of God's forever kingdom. The holy nation highlighted the fact that God has set apart

¹⁶³ Ibid.

¹⁶⁴ Max Anders & David Walls. *Holman New Testament Commentar*. 30.

¹⁶⁵ Ibid.

the church for His use and that individual believers have a valuable contribution to make to His church.¹⁶⁶

When looking at the complete description, “A Chosen People,” A people Belonging to God,” and “The people of God,” it emphasizes God’s ownership in their lives. The Apostle Paul shares that we are bought with a price through Jesus’ Blood, therefore we are not our own, but we are God’s property.¹⁶⁷ Throughout history God has claimed for Himself His own people as His prized possession. Many of the founders, as the researcher shared earlier, of America’s colleges and universities understood this notion and ensured that their campuses practiced religious activities that mirrored the students’ status in the kingdom of God.¹⁶⁸ God poured this full description into Peter, not because that generation or these current generations deserve it or have somehow earned it, but because of His mercy. The people who first read Peter’s letter had lived without the ritualistic practices God for a long time. During that time they had tried through many ways to obtain mercy for themselves, but had failed. In coming by faith to Christ, they received the mercy that so long had eluded them. God’s mercy came to them in tangible form, bringing the gift of forgiveness and eternal life.¹⁶⁹

The New Testament is consistent in suggesting that these kinds of benefits, which is extended to us through the mercy of God, are not only to be received with

¹⁶⁶ *Interpretation: 1 & 2 Peter*. Louisville Kentucky, John Knox Press, 1995, 41.

¹⁶⁷ King James Version 2 Corinthians 6:20.

¹⁶⁸ Retrieve information on March 20, 2006, from <http://www.hds.harvard.edu/history.html>.

¹⁶⁹ *Interpretation: 1 & 2 Peter*. Louisville Kentucky, John Knox Press, 1995. 31.

gratitude, but are to motivate each believer to testify verbally on behalf of Jesus Christ. Verse 9 contains a purpose statement that describes our response. We are to, “Declare the praises of Him who called you out of darkness into His wonderful light.” Declare means to advertise, or to proclaim. A very literal rendering of the verb would be, to tell out or tell forth.¹⁷⁰ This is why the researcher strongly suggests that we declare, tell, advertise, and proclaim Christ on college campuses. During the middle fifties, men who attended Lincoln University (PA) had a ritual where they had to quote a Bible verse in order to receive their weekly meal tickets.¹⁷¹ Each class was required to sing a “Hymn of Praise” in the “Quiad” during the sunset daily, as a sign of gratitude and safekeeping.¹⁷² It is these very examples that the researcher came to realize that Lincoln University held true the principles of being God’s elect and chosen.

While it was Peter’s intent to address those who were a part of the Christian faith during that day, who were living through a state of hypocrisy, it is also important to recognize that God’s message remains consistent with the Generations of today. The Apostle Paul talked about:

Those whom God had foreknown, He also predestinate to be conformed to the image of His Son, that they might be the firstborn among many brethren; And to those who God predestinated, they were also called: and those whom He called, He also justified; and whom He justified, He also glorified.¹⁷³

¹⁷⁰ Ibid.

¹⁷¹ Frank Coleman. *Personal Interview* July 22, 2006. Lincoln University Class of 1934.

¹⁷² Ibid.

¹⁷³ King James Version Romans 8:29-30.

God called these generations before the foundations of the world; and they were justified to be His generations. As the Lord declared to Jeremiah, before he was formed in the belly of his mother, God knew him, and sanctified him, and ordained him to be a prophet unto the nations¹⁷⁴. Recognizing these realities, Peter's comments are inclusive of Generations X and Y. God included them in His Master Plan before time was established. Therefore, the researcher believes that, while students are pursuing their higher education, they should be given the opportunity to thrive and live in an atmosphere that epitomizes their position in Christ Jesus. There is, however, a two-fold issue: Generations X & Y have not come to accept or realize their calling in Christ Jesus; and there is a great disconnect between these generations and those who are responsible for sharing the good news. It is the writer's claim, nonetheless, that if colleges and universities make the concerted effort to provide a "Holistic Education," which includes religion, for all of its pupils, full realization of their place in God would be recognized and even embraced.

This is why the writer feels that Peter stood to remind his readers that they were a chosen generation, a royal priesthood, a purchased people. These are almost the exact words that Moses prophesied to Israel as a reminder from God: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and a holy nation."¹⁷⁵ Moses wanted to bring Israel

¹⁷⁴ King James Version Jeremiah 1:5.

¹⁷⁵ King James Version Exodus 19:5-5.

back to realize who they were in God. Peter continues and says, "Which in time past were not a people, but are now the people of God; who formerly had not obtained mercy, but have now obtained it." These words are similar to the words of Hosea: "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."¹⁷⁶ Hosea shared the concern of the writer. Even though these generations are misled and misdirected, God's mercy is still available to them.

These scriptures are the principles on which the blessing is founded. In Exodus the people were to have this blessing if they obeyed the voice of God exactly. But Israel had not obeyed, had been rebellious and stiff-necked, and they went after strange gods. They rejected the testimony of the Spirit. Yet even after their unfaithfulness, God Himself has laid in Zion a Stone, a Chief Corner-stone, and whosoever believed in Him (Jesus) should not be confounded.¹⁷⁷ It was Grace when Israel had failed in every respect, and on the ground of obedience that they had lost everything, but God bestowed upon them by Jesus, through Grace, that which was promised them at first on condition of obedience. In this way all was secured to them.

It is affecting to see the expression of this Grace in the term "Achor." It was the first judgment on Israel in the land of promise for having profaned themselves with the forbidden thing. It is there that hope is given. So entirely true is it that

¹⁷⁶ King James Version Hosea 2:23.

¹⁷⁷ Richard Mouw; *Christianity Today, The Chosen People Puzzle*. March 5, 2001, Vol 45 Issue 4. 70.

Grace triumphs over justice. It is this Grace, which has taken place in the most excellent way in Christ. The very judgment of God becomes in Him the door of hope, the guilt, and the judgment having alike passed away forever.¹⁷⁸ This gives great consolation for the two generations who were denied the opportunity to be reared with God at the center of their early development. There remains hope for these Generations but, at this phase in their lives, it almost becomes critical and crucial that the atmosphere on a college campus mirror and embrace activities and events that support religious activities.

In conclusion, the researcher feels that the Lord desires that these two Generations not follow in the ways they feel are right and true, but for them to be obedient, steadfast, faithful and true generations. God is looking for the righteous in key positions to raise the banner against the tide of humanism, occultism and wayward behaviors that are sweeping against these current Generations.¹⁷⁹ It is God's agenda to raise-up a chosen generation which will take a radical stand against such things, and take on the image of Christ! "Righteousness shall be the belt around their waist, and faithfulness the belt around their loins."¹⁸⁰ "And they shall be seen by the entire world, and shall triumph over the sin of their fathers."¹⁸¹ God declared by the prophet Isaiah that, "On that day the root of Jesse shall stand as an ensign to the

¹⁷⁸ John Nelson Darby; *Books of the Bible, Book of 1 Peter*, Grand Rapids, MI 49546 USA 2005. 37.

¹⁷⁹ Bertil Ekstrom; *Evangelical Review of Theology; The Kingdom of God and the Church Today*. October 2003, vol 27 Issue 4. 292.

¹⁸⁰ Ibid.

¹⁸¹ King James Version Isaiah 11:15.

peoples; the nations shall inquire of him, and his dwelling shall be glorious... He will raise a banner for the nations, and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.”¹⁸²

The clock has not struck midnight; there remains time for the Lord to resurrect these generations from a spiritual state of demise. “These sons of mine were dead and are alive again; they were lost and now are found!”¹⁸³ God is looking for additional methods to bring these generations to Christ. Very few of the current traditional methods will be allowed to partake in what God is about to do in the earth. These Generations have lost faith in many of the traditional methods, and they are seeking God in strange places.¹⁸⁴ The parents of these generations have corrupted the young, and then cast them off.¹⁸⁵ The researcher feels that colleges and universities should seek Paul's heart, he raised-up Timothy and Titus, which represented generations that followed him, and prepare the standards for these generations, who were reared without God, but are currently searching after His Heart. There is strong belief that God is about to raise-up His mighty hand, and display His power through the weak, the outcast, the lowly, and the young. What better place to start His mission than on a college campus?

¹⁸² King James Version Isaiah 11:10-12.

¹⁸³ King James Version Luke 15:24.

¹⁸⁴ Karen Klein; *Business Week Online, Spotting Trends with Promise* October 27, 2005.

¹⁸⁵ Retrieved information on August 1, 2006, from:
http://en.wikipedia.org/wiki/Generation_X.

CHAPTER FOUR

METHODOLOGY

In all presentations, models and projects there should always be an effective research style to ensure the validity of information being considered. It is also within the research style that provides the glue that holds the research project together.¹ Without a method, style or design for the research, there cannot be a structure, which later creates, in the researcher's opinion, chaos, confusion and invalid information.

The writer in this project embraced the method of "Action and Evaluation Research." The goal of both carries the same trend except with Evaluation Research it adds data-based decision making as a core component². The majority of the research that is prepared in an "Evaluation Research" model gives the opinion of the group full control to choose what changes, if any, need to be made. The researcher choose to use this methodology because he recognized that it was critically important to hear from the affected community, through their active participation, while he

¹ Davis, J, Types of Research Methods. Retrieved August 8, 2006 from <http://www.naropa.edu/faculty/johndavis/prm2/types6.html>

² Ibid.

collected, through evaluations and surveys, data on the failure and success of the past and present. Within this methodology, there are four basic requirements of evaluations that will have to be in action to successfully complete a research project:³

- The **Assessment** of the problem, which addresses the factors that cause the identified problem.
- The **Process** used to identify the factors that caused the problem, which provides data on how the project was delivered.
- The **Outcome**, which provides data on the extent to which the project met its intended objectives. It is useful in deciding whether to revise the project, refine, or to export it to other methods.
- The **Context**, which provides information about the factors behind the project, including who has a stake in it, who holds the power, and what constraints are present.

The researcher was able to identify a direct correlation of assessing the problem, which was a lack of religious activities on Lincoln University campus. It has been proven, historically, that Lincoln University has produced great thinkers as a result of a rooted religious base. After the problem was identified, evaluation and surveys were issued to decipher whether or not reinitiating of religious activities would matter. The students were initially apprehensive in agreeing, but later recognized the need to feed both their inner and physical man was relevant. While

³ Ibid.

seeking to address the identified problem, the researcher was faced with the challenge of discovering who would gain and lose, as it related to addressing the problem.

Surprisingly, the researcher was able to discover that those who were responsible for addressing religious needs on campus would be the only group that would stand to lose, given their neglect of their direct responsibility of augmenting the community with rigorous religious thought.

A few of the researcher's Associates cautioned him not to alienate those who were currently responsible for handling these forms of events and activities. The University, the researcher's alma mater, received this project as a great opportunity/blessing in waiting. The researcher also took the time to dialogue with a few members of the Religion Department; and discovered that many of the classes that traditionally have been taught with a Christianity emphasis were whitewashed to be classes of critical thinking or Logic.

The researcher conjectures that at the completion of this project, those members of Generations X & Y, on Lincoln University campus, will experience a positive change in attitude. He also speculates that once Lincoln University note the change in this small sample and interject religious thought across the curriculum, the ethos of the campus culture and climate at large will change for the better. Students will experience the fullness of life by discovering the tools (religious rituals) that successful led those students of the ages (prior generations).

Sample Description

The participants in this project were a randomly selected pool of students who expressed interest in participating in this project. The researcher called a meeting with the SGA President, University Chaplain, Gospel Ministry President and VP of Student Affairs to share the idea. During both meetings, students, from both generations, were suggested. As a result, there were two groups of names representing the total population. 8 FROM Generation Y and 7 Generation X. Within the two groups, 9 were males and 6 were females. A detailed description of the group is listed in table 1.

Table 1 – Demographic Information of Intervention Group

| Name, Gender, Region and Generation | | | Name, Region and Generation | | |
|-------------------------------------|---|--------|-----------------------------|---|--------|
| Shawn XXX | X | MALE | Andrea XXX | Y | MALE |
| Harrisburg, PA | | | Erie, PA | | |
| Niani XXX | X | FEMALE | Anthony XXX | Y | MALE |
| Washington, DC | | | Coatesville, PA | | |
| Gabriel XXXX | X | MALE | Ashley XXXXX | Y | FEMALE |
| Brooklyn New York | | | Maryland | | |
| Marques XXXX | X | MALE | Samuel XXX | Y | MALE |
| West Grove, PA | | | Philadelphia, PA | | |
| Shannon XXXX | X | FEMALE | Dobson XXXX | Y | MALE |
| Philadelphia, PA | | | Philadelphia, PA | | |
| Alisa XXXX | X | FEMALE | Harold XXXXX | Y | MALE |
| Richmond VA | | | Philadelphia, PA | | |
| Chevron XXXX | X | FEMALE | Dwayne XXXX | Y | MALE |
| Philadelphia, PA | | | Jamaica Queens NY | | |
| | | | Patricia XXXX | Y | FEMALE |
| | | | Baltimore, MD | | |

Description of the Intervention (Context Project)

This context project was designed to run 6 religious student activities,⁴ over a 2 to 4 weeks period of time. The activities were scheduled to commence on April 4, 2006; and run through April 25, 2006. Each participant was given a pre-test,⁵ to decipher their outlook on the identified problem within the context. Immediately following the scheduled events and activities, the participants were given a post-test,⁶ to discover the validity of the study. Both tests were administered by the researcher, with the assistance of three Context Associates.

On March 16, 2006, the researcher called a formal meeting to share all of the details and purposes of this project. Students, who were selected, were given an opportunity to ask any questions of uncertainty, as well as to clear-up any misconceptions or confusions that may have occurred. The students were also advised to free their calendar from April 5, 2006, to April 9, 2006, in an effort to participate in the planned activities and events. A calendar of the events and occurrences were issued along with a permission slip for the researcher to use their responses in his project outcome.

⁴ Appendix 3.

⁵ Appendix 1.

⁶ Appendix 2.

On March 30, 2006, the students were called together to officially enter into the project by completing a “Pre-Project Implementation Survey.”⁷ This survey consisted of twenty questions that would be re-asked after the project was implemented. In addition to the twenty questions, additional data information was requested for accurate data reporting; such as: their, and parents’ affiliation with the Christian community; year of birth; and gender.

The participants were not given the opportunity to schedule or book the events, but they were given an opportunity to plan the detailed contents of each event/activity. They were put into four groups during the planning phase, once the events were booked, to ensure that they held some ownership in the event/activity. A detailed description of the group is listed in table 2. Once the groups were formed by the researcher, they were assigned specific event/activities to develop the details of the events/activities. A detailed description of the assigned groups is listed in table 3.

Before each of these events/activities, the participants gathered a few minutes early to prepare themselves for the event. There was minimal direct supervision during each event, as it relates to getting the program started, giving instruction or handling the conflicts that came up. The researcher purposely designed the implementation phase to have limited supervision so he could get a sincere feeling, across the board, on how Christian or religious activities could affect the ethos of his context.

The participants handled all aspects the programs. Some served at Master of Ceremonies, some generally participated on the program, and others just showed up. Basically, they were given the opportunity to organize the planned events/activities as

⁷ See Appendix 1

they pleased, with the approval of the researcher. They were also given the opportunity to sit wherever they choose. The events/activities ran smoothly without any major interruptions. After each event/activity, those who were assigned to that particular event/activity would meet with the researcher and discuss any concerns or issues that arose.

Table 2 – Assigned Grouping Information of Intervention Group

| Group A | Group B |
|---------------|--------------|
| Shawn XXX | Niani XXX |
| Patricia XXXX | Alisa XXXX |
| Harold XXXXX | Dwayne XXXX |
| | Anthony XXX |
| Group C | Group D |
| Gabriel XXXX | Marques XXXX |
| Shannon XXXX | Chevron XXXX |
| Dobson XXXX | Samuel XXX |
| Ashley XXXXX | Andrea XXX |

Table 3 –Groups Responsible for Events in the Project

| Group A | Group B |
|--|---|
| <i>Nationally Recognized Minister</i> <i>Wednesday, April 5, 2006</i> <i>Bishop Bruce Parham</i> | <i>Locally Recognized Minister</i> <i>Thursday, April 6, 2006</i> <i>Reverend Herbert Jackson</i> |
| | |
| Group C | Group D |
| <i>Christian Cabaret</i> <i>Friday, April 7, 2006</i> <i>Karaoke and Live DJ Dancing</i> | <i>Midnight Musical</i> <i>Friday, April 7, 2006</i> <i>Christian Rap and Traditional Artist</i> |
| | |
| Group A & C | Group B & D |
| <i>Anniversary Celebration</i> <i>Saturday, April 8, 2006</i> <i>Plethora of Events</i> | <i>Chapel Service</i> <i>Sunday, April 9, 2006</i> <i>University Traditional Worship</i> <i>Experience</i> |
| | |

In addition to the six scheduled events, the participants were required to meet a ½ hour after each session to receive instructions; and to collect the surveys. The participants were given a packet of surveys⁸ during the orientation of this project, for each event to provide accurate feedback and data on that particular event.

Each event was approached with excitement and anticipation. The participants in this project came from a diverse background, including economically, religious affiliations, and gender. The researcher was affirmed to notice that there were a few students who were never introduced to church or any Christian Activities willing to participate in such a project. He placed a special interest in their responses to ensure that the reflection of this project mirrored the opinion of more than those who just wanted more Religious Activities on Campus. The researcher really wanted this project to be a model for campuses across the country to demonstrated what will happen when Christian events/activities are offered to its pupils.

⁸ Appendix 4.

CHAPTER FIVE

FIELD EXPERIENCE

It was the researcher's intention to examine whether or not a concrete effort on Christian Activities on college campuses would change the ethos of its campus life. After receiving all of the necessary approvals from Lincoln University officials, the researcher received two groups of names from a random selection of students who expressed interest in participating in this project. One group of names represented those who were considered to be Generation X and the other was Generation Y, based on their birth years. The total population of the at random names to select from, which consisted of both generations, was **62** (33 Generation X and 29 Generation Y), but only **16** finalist were selected. Of that 16, there was 8 from each generation. All 8 members of Generation X accepted, but only 7 from Generation Y accepted, leaving the respondent pool with 15 subjects. After the names were randomly selected, the remaining students were informed that they were more than welcome to

attend all events and activities, but their responses would not be considered in this project.

On March 16, 2006, the researcher called a formal meeting to share all of the details and purposes of this project. Students, who were selected, were given an opportunity to ask any questions of uncertainty, as well as to clear-up any misconceptions or confusions that may have occurred. The students were also advised to free their calendar from April 5, 2006, to April 9, 2006, in an effort to participate in the planned activities and events. A calendar of the events and occurrences were issued along with a permission slip for the researcher to use their responses in his project outcome.

On March 30, 2006, the students were called together to officially enter into the project by completing a “Pre-Project Implementation Survey.” This survey consisted of twenty questions that would be re-asked after the project was implemented. In addition to the twenty questions, additional data information was requested for accurate data reporting; such as: their, and parents’ affiliation with the Christian community; year of birth; and gender. 47% of the total population was female and 53% of the population were male. The percentage was the same when the researcher examined the participation of the total population of those who were representing each generation (53% Y and 47%X).

The “Pre-project Implementation Survey” results found that there were no major differences in the responses between the two generations. Both had the same general feel on matters of Christian Activities, current culture climate, being affiliated with the Christian experience, and the university involvement in Christian Activities.

But, there was a conflict of responses when asked questions in the area of Christian Activities being outdated and irrelevant, the Role of Christian Activities on campus, the amount of Christian Activities on campus, and their excitement with the current atmosphere on campus.

100% of Generation Y felt that Christian Activities were not outdated or ill-relevant, but should be increased. Only 57% of Generation X shared this opinion, and 14% wasn't sure. This is an interesting phenomenon because the younger generation seemed to have a stronger conviction of Christian Activities while the older generation appeared to be more relaxed in this matter. Both generations were unsure when asked the question of enjoyment of the current Christian Activities. A very small sample (33%) indicated that they enjoyed, while the remaining students were either unsure or displeased. This could be read in many ways, but the researcher views this matter as the students not having enough Christian Activities to appropriately respond, which agrees with the assertion that additional Christian Activities are needed.

While the students generally did not agree with having enough Christian Activities on the campus, they also expressed a cross section of opinions on the climate of the campus ethos. Only 33% expressed mere excitement over the current atmosphere on campus; while 13% was unsure and 66 % did not like it. There was a plethora of opinions when asked whether or not the University should involve students when planning Christian Activities. The majority of both generations were unsure, but Generation Y was more interested in the university including Christians in

the planning process. Finally, it is interesting to report that 73% of both generations felt that Christian Activities would eradicate campus apathy; while 28% of the Generation Y felt that it wouldn't. When reading the written statements, the researcher found that the sample of Generation Y who felt that it wouldn't make a difference, felt that apathy is an internal issue that cannot be rectified by external factors. Simply put, students have to be "Self-motivated." All activities were made available to the campus at large, and there was a strong attendance at each event.

The first event was held on Wednesday, April 5, 2006, at 7:00 p.m. in the Mary Dodd Memorial Chapel. Bishop Bruce Parham was our "Nationally Recognized Minister." He is a nationally renowned recording artist (Cover Me). All Generation X was there, but 13% of Generation Y was absent. Bishop Parham preached a message entitled "Take It Back." The message text was taken from Matthew 11:12. Bishop Parham emphasized to the those gathered that they had to go back and get all that the devil had taken from them (i.e. joy, peace, happiness, finances...). Those in attendance seemed to enjoy the service immensely. Those students who responded to the survey overall agreed that the event was strong, fun, informative and augmented their life's experience; but there was approximately 21% of the responders who felt that this form of event would not appeal to non Christians on campus.

The second event was held on Thursday, April 6, 2006, at 7:00 p.m. Reverend Herbert Jackson was our "Locally Recognized Minister." He serves as a Pastor for a church in Baltimore, Maryland, and is the father of one of Lincoln University's students. Reverend Jackson preached a message entitled, "I'm Coming Out!" 2

Corinthians 6:17 was his text and he dealt with the difference between “worldly” activities and “Godly” activities for those who have professed Jesus as their Lord. The event was very strong spirited, 7 people gave their lives to Jesus; and the altar was flooded with students. The responders indicated the exact same things as they did for the nationally recognized minister. Only a small segment of Generation Y (25%) felt that the event would be a turnoff to non- Christians.

The third event was on Friday, April 7, 2006 at 8:00 p.m. This event was called the “Christian Cabaret.” This event was totally planned by the students and they only used current students to participate in the program. The event placed the students in a cozy atmosphere with dimmed lights, virgin drinks, finger food, karaoke style entertainment, dancing and a live DJ. There was a mixture of secular and Christian music played and sung. The evening appeared to be full of energy and excitement. To my surprise, the majority of Generation X (67%) felt that it was an insult, but would definitely appeal to the non Christian community. This is to say, they felt that there was a compromise that was unacceptable. In addition, Generation X felt that it did not address current trends, provoke additional spiritual thought, or add to Christian values. The data indicates that Generation Y was torn in their thoughts on this event.

The fourth event was on Friday, April 7, 2006, at midnight. The event was called “Midnight Musical.” Christian music artist from the surrounding region appeared on the program. All of the music was gospel, but it was presented in the form of: rap, traditional, and contemporary. The program started at approximately midnight and ran until 4:00 a.m. Students were charged and motivated. All of the

groups consisted of young people from churches and other universities. Overall, the responders felt that this event augmented and reflected Christian support. However, Generation X was neutral and in disagreement that this activity supports their Christian experience. 25% of Generation Y felt that this type of event would not appeal to non Christians. This is interesting data because the researcher thought that the excitement of the event and the time that it was offered would certainly be appealing to both communities (Secular and Christian).

The fifth event was on Saturday, April 8, 2006, at 6:00 p.m. This was the celebration of Lincoln University Gospel Choir's 31st Anniversary. It was titled "Anniversary Celebration Concert." The makeup of the program was singing and praise dancing. The performers were from civic associations, churches and universities. Parents, friends and alumni were in attendance. Once again, the researcher was shock, in the area of addressing current trends, both generations were undecided. There was a concrete effort to bring all communities together with all ages, yet the responders indicated an uncertainty. There was however, a favorable response in the areas of the augmenting of the Christian experience, the even appealing to non Christians, provoking additional thought, and the event being fun and exciting. Generation Y did reflect a straight split on the matter of the event reflecting Christian values. Some totally agreed while the other half was uncertain.

The final event was on Sunday, April 9, 2006 at 11:00 a.m. This event was titled "Chapel Service." Lincoln University holds Chapel service every Sunday and most of the student who attends finds it refreshing and rewarding. Many of those who were apart of the research group were not regular attendees at Chapel service.

Overall, both generations were satisfied with the service. 50% of Generation Y felt that the style of the service would not be appealing to non Christians and 50% of Generation X was unsure. While 100% of Generation X felt that the service augmented their Christian experience, 50% of Generation Y was unsure. This leads the researcher to contend that Generation Y may not have developed a full concept on the Chapel and its purposes. This comes as a result of Generation Y 100% agreeing that the Chapel reflected Christian Values, yet 50% were not sure if it help their Christian walk.

After participating in these events, the students were called together on Monday, April 10, 2006, for a debriefing meeting and to complete the post survey questionnaire. There were a few surprises, but nothing that was earth shattering.

According to those who participated in this project, being exposed to Christian Activities was highly favorable. The students had a high level of energy and excitement from the beginning to the end. When reviewing the data, there was a noticeable change as it relates to their interest in participating in Christian Activities. Initially, the students felt that the university did not have a commitment to sponsoring Christian Activities, but after going through this experiment, their attitude changed. There were notes however, which indicated that only if this continues do they believe that the university commitment is strong to Christian Activities.

To the researcher's surprise, the respondents were not sure whether or not the activities that they experienced would totally be appealing to non Christians. One respondent indicated that the nature of a few events was "Critical and judgmental." In other words, some of the respondents felt that members of other communities

would have been forced into debate or non religious students would have been frightened. The researcher believes that the respondent is referring to Thursday night of the events where the local minister placed a strong emphasis on hell and decisions. However, several students did come forward to accept Jesus as their personal Savior. The researcher wonders whether or not it was out of fear or they really saw the need.

The responses regarding whether or not the activities provided them with a stronger connection to God was outright shocking as well. While the majority indicated that it did, 7% was unsure and 6% totally disagreed. When examining their comments, the researcher discovered that many of the events and activities that were presented, the responders had already been exposed to prior to coming to college. Therefore, instead of strengthening the commitment, in many cases, they were reminded of their commitment. This too supports the researcher claimed that college life brings about new experiences and opportunities. With those experiences and opportunities there has to be a strong balance of secular and religious activities.

Finally, the crux of the matter is, will Christian Activities on a college campus change the attitudes and ethos of campus life; according to the respondents, yes. 100% of the respondents strongly agreed that Christian Activities would change campus ethos. While reading the comments, it was noted that the change would come because the thought pattern would change. Surprisingly, the students are concerned with the level of sex and violence that are introduced to them on campus by way of parties, videos, etc... The respondents feel that they are what they do. Or in better words, they are what they are exposed to.

CHAPTER SIX

REFLECTIONS, SUMMARY AND CONCLUSION

Trying to get a university to resurrect or commence old religious rituals of the past can be, and was, challenging to say the least. The Lord commissioned believers to make additional believers. Therefore, the researcher sees it as his personal charge to bring those who walk in darkness into God's Light. He feels that a college campus would be the best place to begin this journey given his station in life. He does confess that along the journey of this project, his burdens became heavy from time to time. It became tough when the researcher had to deal with the reality of putting forth an experiment that introduced religion as a lifestyle on a campus that has far drifted from its religious ideas of the past.

The researcher feels that it would have been an easier task if the colleges and universities were seminaries or religious focus institutions. Instead, he was faced with a context that once practiced religious rituals, but allowed the circumstances of the day to change its philosophy or beliefs. This, in the writer's opinion, is a direct correlation with the Apostle Jude when he wrote to the saints to earnestly contend for the faith which was once delivered unto them; because there were certain men who

crept in unaware, and were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.¹

Within the researcher's context, he found that it was a much easier task to work and plan activities for those who had an active working knowledge of Jesus, as opposed to those who did not know the Lord. While the researcher clearly understands the mandate that Jesus gave for Christians to develop and make additional Christians, he also understands that this mandate is sometimes tedious, complex and difficult.²

It was the researcher's quest, in this project, to restore the religious tone/tenor that once was a part of the higher education system, with special emphasis on his context at Lincoln University. Within the past three decades, there has been a significant decrease in moral and spiritual living on college campuses. College Administrators and Faculty Members are discussing this issue across the country with hope that an alternative would be made available to turn this situation around. It was pointed out in the research for this project, that campus crime, perversion, drugs, and drop-outs, are the leading issues that American colleges and universities have faced for the past 20 years. Campus crime has become so egregious that it has become a national law that all crimes committed on campus must be reported and issued to new students and their parents as a part of the literature while they decide whether or not that particular college is suitable for them.

¹ Jude 1:3-4.

² Matthew 28:18.

In addition to the high level of crime, there is an increase in student activities on campus, and a decrease in student interest. Students have reported that there is never enough to do. The researcher believes that this is a direct result of Generations X & Y being hungry for their creator without the appropriate response to satisfying their needs. In other words, they are crying out from a hungry spirit, but the atmosphere is only supplying needs to their natural being. Hence, the researcher directly attributes this void in these generations, who reside on campus, to colleges and universities drifting away from the founding principles of God, which was the genesis of most colleges. As cited earlier, many times by many different colleges, God was at the heart of higher education, with a special emphasis on Historically Black Colleges. When the students of the 20s, 30s, etc., were being educated, they understood that they had a responsibility to their families, God, the college and community. The reading of scripture was normal because God was normal in their homes and churches.

Within the researcher's context, students who attended college between the years of 1854 and 1970 were influenced by two major philosophies: "The Elect of God" and "The Dignity of Man." Both were concomitantly taught and practiced through the curriculum, orientation, and in many demonstrated religious rituals on campus. A large percentage of the faculty was either Presbyterian clergymen or laymen in the Presbyterian Church. Calvinistic philosophy on election and educational orientation pervaded the educational structure of Lincoln University. At the same time, religious concerns encouraged teaching and practicing the concept of the dignity of all men.

The lineage of the concept of the elect was not accidental in Lincoln's development. It began around the 16th century when Protestantism became a new challenge and John Knox followed as a disciple of John Calvin. Besides the impact that was made on the established church, strong emphasis was put on certain educational strategies. Lincoln held true to the concepts and carried them out as a mandate. Each freshman was issued a black book (for journaling their experience), a beanie (to symbolize their protection and status) and the teaching of a hymn. This ritual provided the students with reverence to God. Each act had its specific reason and the students walked in the liberty of God. Lincoln's motto today remains, "Whom the Son has set free, is Free indeed." Understanding the mysteries of God for individual lives brought purpose and fulfillment to the students in previous generations.

Students were required to familiarize themselves with a scripture, and at any point an upperclassman could require a freshman to quote their scripture. Freshmen were issued a "Peer Spiritual Advisor" who was responsible for getting him through their first year. The Chapel bell would ring at 7:45 a.m. daily to signal 15 minutes to chapel start. Chapel consisted of hymn singing, a spiritual address by the Dean, and prayer. Chapel would last no longer than an hour. Breakfast was served from 7:00 a.m. to 8:00 a.m., and the dining hall was closed for the hour of chapel. This is another example of reverence for the activities of God.

The researcher looked at these practices and clearly understood why there was such pride and admiration in the previous generations' time on and off campus. Students knew their place and remained focused with the reinforcement of religious

ethics through the university curriculum and activities that appeared on campus. In line with their purpose of being educated to serve, was also a sense of responsibility to, not only the community and those who journeyed before them, but to the God of their weary years and silent tears. The researcher's context made this a ritualistic practice. Students looked forward to Chapel and other religious activities. The researcher ran into a member of the class of 1939, who told him that life on campus during his days was much simpler than today. Students came to college with a sense of urgency to fulfill destiny. The honoring of God and His principles was paramount. He felt that students should not have a decision in the direction of their education. While this statement has the potential to create an enormous negative reaction, the researcher agrees; and adds that students of higher education are seekers of knowledge for life-long success. How can anyone measure success without God? It is the researcher's belief that students come to college to strengthen their status in life, with God being removed from the curriculum, What messages are we sending? Even within this project, participants were elated to attend events and activities that were uplifting, spiritual, and empowering.

It was during the shift in curriculum during the late 1960's when the African Center flourished, and religious concepts in academic training were uniquely affected. During later times religious concepts seeped into the curriculum, but did not have the same affect. Many established faculty members were still teaching some religious concepts, even though the title of the courses had changed. There were many debates and discussions about continuing the ritual of religious practices, but Baby Boomers

began to look at Nationalism and Human Rights as a motive to degrade religious rituals. In many cases they felt that religion was man made.

Therefore, the seventies brought about a new era for the researcher's context. Women were permitted to live on campus, student unrest was prevalent, and the demand for skilled people in the fields of math and science was high. With these challenges hanging over Lincoln's head, there was a mandate for a shift in focus. The spirituality of the campus began to drift as students were given options and alternative methods of being educated. These changes caused Lincoln to focus on issues of the academy while laying aside spiritual matters. Today, Lincoln University continues to offer its students weekly Chapel, but as an option, not a requirement. There are a few Christian Activities, which are sponsored by the chapel office; but they are provided, in the researcher's opinion, as appeasement religious activities rather than as developmental religious activities. This is stated because the general student activity budget is more than 7 times the size of the religious activity budget.

Students who participated in this project were given the opportunity to experience the following:

1. How to prepare a budget for the event
2. How to develop and implement events
3. How to work through conflicts when working on the details of the event.
4. How to get other students involved in the events
5. How to create flyers and advertise for the event
6. How to agree and disagree with religious concepts and philosophies
7. How to celebrate diversity

8. That there are alternatives to student activities with healthy outcomes
9. That Christian Activities are empowering and strengthening
10. That there is a connection between Christian Activities and disciplines that are studied

There were a few other lessons learned, but it is critically important to note that participants found this project to be rewarding and refreshing. Some participants were concerned with a few of the sermons: they did not support the fire and brimstone messages that the traditional preachers brought. Overall, however, they felt that change is different, but not always bad.

Further Recommendations for this Ministry Model!

The first recommendation the researcher would give is to meet with the college/university to rediscover its roots. In many cases, the college came from a rich heritage but drifted away due to the dispensation of new breeds. Given all of the fights and destruction that occurs after university-sponsored parties and events, the researcher believes that the university can continue the parties, but change the style or purpose. Instead of music with nasty language, maybe soft and warm Christian music, as expressed in this project.

The second recommendation would be to immediately meet with the Campus Judicial Officer and provide alternative methods with some form of religious corrective measures when dealing with student infractions. Students who participated in this project were amazed to know that God is/was a part of all aspects of life. For a

student to respond to the question of the significance of Noah getting drunk, and the repercussions, would truly increase students' knowledge base and enhance their lives for years to come without alcohol infractions. The significance of David and Bathsheba ordeal when handling students with intervisitation infractions would also be a great opportunity for the student to grow and connect with God.

The third recommendation would be to mandate chapel more frequently. Encourage the college or university support a "Common Hour" daily. Daily prayer services should be provided to students prior to devastation and tragedy. Work should be done with the administration to assign each class a specific day that they must meet for prayer or chapel.

The fourth recommendation would be to introduce religious life as an alternative to all new students during their Freshmen Orientation week. This suggestion will assist students with, not only being introduced to God, but also assist those who may have drifted but who will now be able to find peace and contentment on campus.

The fifth recommendation would be to resurrect the religion Department. A meeting should be held between professors and the department Chair to discuss the contents of each class that is taught. In some cases, the Religion Department is really the Department of Philosophy. When the researcher was at Lincoln, there was a difference between the two, but today there has been a combined effort to achieve a specific purpose. It is highly important that students are taught relevant religious concepts. In addition, they should be taught the relevance of prayer, meditation, and

scripture reading. Students are introduced to philosophy across the curriculum. Relevant religious concepts would better assist the students in handling the many conflicts they face. Students of the 60s and earlier, did not handle the same issues as in Generations X & Y. The research is not suggesting that students' rights be violated by demanding that Christianity be the accepted norm in the department, but it is critical that the founding principles of the institution be recognized.

The sixth recommendation would be that the administration allocates the same, if not a higher, percentage of the university Student Activities budget for religious activities and events. There is no way we can expect the situation to change when we continue to do things the same way. The researcher served as a Student Activities Director and notes that, after spending thousands of dollars on non-religious events and activities, there were thousands of dollars worth of damages, crowd control, and clean-up after the event.

The final recommendation would be that the atmosphere should always be embraced with a religious tone. Whether students are eating in the cafeteria, residing in the residence halls, or attending classes on campus, there should be signs, posters and advertisements that reinforce a religious tone. The tone of the campus should reflect the message that is being sent. One philosopher said, "Reading is Power." There has to be a saturation of positive and spiritual messages.

Final Reflections

In the words of the famous secular song writer Sam Cook, “It’s been a long time coming, but I made it over.” This has been both a rewarding and challenging experience for the researcher. He has a strong commitment to higher education and especially to his alma-mater, Lincoln University of Pennsylvania. There has always been the feeling that, if there were a concrete effort to support religious activities on campus, student’s behavior would change. The researcher was able to witness, on a small scale, that this feeling is indeed correct. One of the participants was known for a few deviant acts and he agreed that this project was helpful in assisting him in his thought process. Students who attend colleges and universities are searching and seeking for truth. While some believe that the ultimate truth will never be discovered, it is important to introduce the students to the One who said, “I am the way, the truth, and the life.”³

There appears to be hope on the horizon. The administration of the researcher’s context showed great interest in this project. After all the meetings and the completion of this project, with results being discussed, there are already a few changes occurring, to God be the glory. Lincoln has a rich heritage and it must be preserved. The students of the 21st century are far different from those of the 20th century, but their attitude towards life can be the same. It will take the efforts of all communities, including the college community, to raise future generations.

³ John 14:6

When the researcher started this quest, he did not know the level of neglect that occurred with Generations X & Y. It appeared that the Baby Boomers' Generation was more interested in their careers and "anti-movements" that they did not have the time to care for those who would follow them. It was discovered that Baby Boomer children were neglected and rejected in many areas of their lives. Nevertheless, the researcher feels that God has sent a response, with a few suggestions, that will assist in the journey back to our beginning.

Regarding United Theological Seminary, the researcher was blessed to be a part. His Mentors and classmates were the best. He was exposed to preaching which changed his style and ministry. He was exposed to books and information that opened his horizons to another level. The love for learning became true while he was in this program. As stated by the old saints, "If we had ten thousand tongues," we still would not have enough to thank and praise God for United and what this program has done.

It is true that God must be a part of everything we do, but the process of making this statement a reality is sometimes daunting and scary. The researcher already had a terminal degree, but the intimidation of this process did not make it any easier.

The crux of the matter is that, with appropriate reinforcement, planning, and support, all things are possible. The researcher ventured out on a quest to decipher whether or not religious activities would change the ethos of campus life in his context, and proved that it would. It is now the responsibility of the researcher to move on and make this an issue for institutions of higher education. It is his greatest

desire that someone will join-in and test this model to see the wonderful outcomes that he experienced while testing this project.

APPENDIX A

PROJECT SURVEYS

Are you a member of a church? _____
Are your parent/s members of a church? _____

**1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral
Strongly Disagree 4 = Disagree 5 =**

| | | | | | |
|----|--|---|---|---|---|
| 1. | Lincoln University administration places a great emphasis on secular (non-Christian focused) activities. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 2. | I have no interest in participating in Christian Activities. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 3. | The University should not concern itself with Christian Activities and events. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 4. | I was apart of the "Christian Experience" prior to coming to Lincoln University. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 5. | Christian Activities on a University campus are inappropriate. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 6. | Christian Activities on campus are outdated and ill-relevant. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 7. | Christian Activities have a significant role on a University's campus. | | | | |
| | 1 | 2 | 3 | 4 | 5 |
| 8. | Christian Activities on Lincoln's Campus appeals to none Christians as well. | | | | |
| | 1 | 2 | 3 | 4 | 5 |

9. Christian Activities on a college campus should focus on current trends.
- 1 2 3 4 5
10. I fell connected to God when participating in Christian Activities on campus.
- 1 2 3 4 5
11. There are a plethora of Christian Activities that I enjoy attending on campus.
- 1 2 3 4 5
12. The Chapel services leave me wanting to gain a stronger relationship with God.
- 1 2 3 4 5
13. The atmosphere of the campus reflects Christian values.
- 1 2 3 4 5
14. The University has a sincere commitment for Christian development.
- 1 2 3 4 5
15. I am excited about the atmosphere on campus
- 1 2 3 4 5
16. The campus bible study provides a connection between the bible and my current issues.
- 1 2 3 4 5
17. The music ministry on campus plays a major role in my Christian connection
- 1 2 3 4 5
18. The Christian fellowships on campus are well organized.
- 1 2 3 4 5
19. The University involves the Christian community when planning and implementation the Christian Activities.
- 1 2 3 4 5
20. More Christian Activities on campus will assist to eradicate campus apathy
- 1 2 3 4 5

Is there any additional information that you would like to share that may have been omitted regarding Christian Activities on a college campus?

Post-Project Survey

Christian Activities on a University Campus

Gender: _____ Classification: _____ Age: _____

Are you a member of a church? _____

Are your parent/s members of a church? _____

Circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Please answer all questions honestly and to the best of your ability.

1. These types of Christian Activities will change the ethos of Student Life on Lincoln University' campus for the better.

1 2 3 4 5

2. I have no interest in participating in Christian Activities.

1 2 3 4 5

3. The University should not concern itself with Christian Activities and events.

1 2 3 4 5

4. These Christian Activities augmented my "Christian Experience."

1 2 3 4 5

5. These Christian Activities on a college campus are inappropriate.

1 2 3 4 5

6. These Christian Activities have a significant role on a University's campus.

1 2 3 4 5

7. These Christian Activities appealed to none Christians on campus.

1 2 3 4 5

8. These Christian Activities focused on current trends and issues.

1 2 3 4 5

9. These Christian Activities provided me with a stronger connection to God.

1 2 3 4 5

10. These Christian Activities were fun, exciting and to attend.

1 2 3 4 5

11. The Chapel service left me wanting to gain a stronger relationship with God.

1 2 3 4 5

12. These Christian Activities left and atmosphere that reflects Christian values.

1 2 3 4 5

13. These Christian Activities left me with a sense of the University's
commitment for Christian development.

1 2 3 4 5

14. These Christian Activities erected my excited for Student Life on campus

1 2 3 4 5

15. The campus bible study provided me with a clear connection between the
bible and my current issues.

1 2 3 4 5

16. The music ministry played a major role in my connection with these
Christian Activities.

1 2 3 4 5

17. The Christian fellowships were well organized.

1 2 3 4 5

18. I participated in the planning and implementation the Christian Activities.

1 2 3 4 5

19. These type of Christian Activities on campus will assist to eradicate campus
apathy

1 2 3 4 5

Is there any additional information that you would like to share that may have been
omitted regarding Christian Activities on a college campus?

APPENDIX B

PROJECT ATTENDANCE SHEET

Christian Student Activities

Lincoln University, PA

Overall Attendance Sheet

This form is designed to assist with accurate data on the overall participation of those who participate in the various activities during this project. You are asked to check all events you attended, and respond to the initial questions.



Events



Gender: _____ Classification: _____ Age: _____

Are you a member of a church? _____

Are your parent/s members of a church? _____

- ☐ Worship Service (National recognized Minister)
- ☐ Worship Service (Locally recognized Minister)
- ☐ Christian Cabaret (Karaoke and Food)
- ☐ Midnight Musical (Contemporary Choirs)
- ☐ Anniversary Celebration Concert (University Choirs)

- Chapel Service (Traditional Sunday Morning)
- Faith Development (Bible Study)
- Soul Awards

APPENDIX C

EVENT SURVEY

Project Event Survey
“Christian Activities on a University Campus”

Gender: _____ Classification: _____ Age: _____

Are you a member of a church? _____

Are your parent/s members of a church? _____

Name of Event: _____

Circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Please answer all questions honestly and to the best of your ability.

1. This Christian Activity augmented my “Christian Experience.”

1 2 3 4 5

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

1 2 3 4 5

3. This Christian Activity focused on current trends and issues.

1 2 3 4 5

4. This Christian Activity provoked additional spiritual thoughts.

1 2 3 4 5

5. This Christian Activity was fun, and exciting to attend.

1 2 3 4 5

6. This Christian Activity reflected Christian values.

1

2

3

4

5

Is there any additional information that you would like to share that may have been omitted regarding Christian Activities on a college campus?

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines, and the page is completely blank except for the lines themselves.

APPENDIX D

CONSENT TO PARTICIPATE FORM

Consent to participate

The information that you provide will be used to respond to the hypothesis of whether or not Student Christian Activities augments the ethos of a University Campus.

Your signature indicates that you are agreeing to participate in Christopher T. Curry "Doctorial Studies Project," by attending the established programs and event. You also agree to respond to all questionnaires and surveys accurately and honestly. You are free at any point to dismiss yourself from the project with a written notice expressing your reasons. You will also be provided with a copy of the final outcome.

All questions and concerns are to be addressed directly to Christopher Curry, via XXXX , DE or through phone at (215) XXX.XXXX.

Shawn XXX: _____

Niani XXX: _____

Gabriel XXX: _____

Anthony XXX: _____

Shannon XXX: _____

Ashley XXX: _____

Samuel XXX: _____

Dobbison XXX: _____

Andrea XXX: _____

Harold XXX: _____

Marques XXX: _____

Alisa XXX: _____

Cheveron XXX: _____

Patricia XXX: _____

Dwayne XXX: _____

APPENDIX E

PARTICIPANTS GENDER AND GENERATION

**Participated in this “Experiment Project”
April 5-9, 2006 (5 different events)**

These participants were selected from a random sample of a larger pool of students who were interested in participating in this project.

15 Participants

7 Females (4 “X” & 3 “Y”) 8 Males (3 “X” & 5 “Y”)

General % 100%

47%

53%

Generation % 100%

**27% were “X” & 20 were “Y” 20% were “X” & 33%
were “X”**

Events and Dates April 5 – 9, 2006

1. Revival Services (2) (*Outside Preaching and teaching*)
2. Concert (*Musical and Drama*)
3. Activity (*Fun, excitement and laughter*)
4. Chapel Service (*Normal Provision*)
5. Fellowship (*Atmosphere*)

APPENDIX F

PROJECT RESULTS

Christian Student Activities

Lincoln University, PA

Overall Attendance Sheet Results

This form was used to assist with maintaining accurate data on the overall participation of those who participate in the various activities during this project. The participants were asked to check all events attended, and respond to the questions of: gender, classification age, and personal and parental church affiliation. The previous sheet provided such documentation.

Worship Service in the Middle (Nationally recognized Minister)

| "X" (Present) | "X" (Absent) | | "Y" (Present) | "Y" (Absent) |
|---------------|--------------|--|---------------|--------------|
| 100% | 0% | | 88% | 13% |

Worship Service in the Middle (Locally recognized Minister)

| "X" (Present) | "X" (Absent) | | "Y" (Present) | "Y" (Absent) |
|---------------|--------------|--|---------------|--------------|
| 100% | 0% | | 100% | 0% |

Christian Cabaret (Karaoke and Food)

| "X" (Present) | "X" (Absent) | | "Y" (Present) | "Y" (Absent) |
|---------------|--------------|--|---------------|--------------|
| 86% | 14% | | 100% | 0% |

Midnight Musical (Contemporary Choirs)

| "X" (Present) | "X" (Absent) | | "Y" (Present) | "Y" (Absent) |
|---------------|--------------|--|---------------|--------------|
| 100% | 0% | | 100% | 0% |

Anniversary Celebration Concert (University Choirs)

| "X" (Present) | "X" (Absent) | | "Y" (Present) | "Y" (Absent) |
|---------------|--------------|--|---------------|--------------|
| 100% | 0% | | 100% | 0% |

Chapel Service (Traditional Sunday Morning)

| "X" (Present) | "X" (Absent) | | "Y" (Present) | "Y" (Absent) |
|---------------|--------------|--|---------------|--------------|
| 100% | 0% | | 100% | 0% |

Pre-Project Implementation Survey Results
Christian Activities on a University Campus (7Y & 8X)

Are you affiliated with a church?

| "X" (Yes) | "X" (NO) | | "Y" (Yes) | "Y" (NO) |
|-----------|----------|--|-----------|----------|
| 71% | 29% | | 38% | 63% |

Are your parent/s affiliated with a church?

| "X" (Yes) | "X" (NO) | | "Y" (Yes) | "Y" (NO) |
|-----------|----------|--|-----------|----------|
| 86% | 14% | | 100% | |

The participants responded to each question, using the following scale:

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

1. Lincoln University administration places a great emphasis on secular (non-Christian focused) activities.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|-----|-----|---|---|---|
| Generation X | 43% | 57% | | | |
| Generation Y | 63% | 38% | | | |
| Overall | 53% | 47% | | | |

2. I have no interest in participating in Christian Activities.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|-----|------|
| Generation X | | | | 43% | 57% |
| Generation Y | | | | | 100% |
| Overall | | | | 20% | 80% |

3. The University should not concern itself with Christian Activities and events.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|-----|------|
| Generation X | | | | 43% | 57% |
| Generation Y | | | | | 100% |
| Overall | | | | 20% | 80% |

4. I was apart of the "Christian Experience" prior to coming to Lincoln University.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|-----|-----|---|---|---|
| Generation X | 71% | 29% | | | |
| Generation Y | 63% | 38% | | | |
| Overall | 67% | 33% | | | |

5. Christian Activities on a University campus are inappropriate.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|-----|------|
| Generation X | | | | 29% | 71% |
| Generation Y | | | | | 100% |
| Overall | | | | 13% | 87% |

6. Christian Activities on campus are outdated and ill-relevant.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|-----|-----|------|
| Generation X | | | 14% | 29% | 57% |
| Generation Y | | | | | 100% |
| Overall | | | 7% | 13% | 80% |

7. Christian Activities have a significant role on a University's campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|-----|-----|-----|-----|---|
| Generation X | 43% | 43% | | 14% | |
| Generation Y | 25% | 25% | 50% | | |

| | | | | | |
|----------------|------------|------------|------------|-----------|--|
| Overall | 33% | 33% | 27% | 7% | |
|----------------|------------|------------|------------|-----------|--|

8. Christian Activities on Lincoln's Campus appeals to none Christians as well.

| | | | | | |
|---------------------|----------|------------|------------|------------|----------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | 29% | 43% | 29% | |
| Generation Y | | 100% | | | |
| Overall | | 67% | 20% | 13% | |

9. Christian Activities on a college campus should focus on current trends.

| | | | | | |
|---------------------|------------|------------|------------|----------|----------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | 29% | 43% | 29% | | |
| Generation Y | 25% | 75% | | | |
| Overall | 27% | 60% | 13% | | |

10. I fell connected to God when participating in Christian Activities on campus.

| | | | | | |
|---------------------|------------|------------|------------|----------|----------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | 14% | 57% | 29% | | |
| Generation Y | 38% | 38% | 25% | | |
| Overall | 27% | 47% | 27% | | |

11. There are a plethora of Christian Activities that I enjoy attending on campus.

| | | | | | |
|---------------------|----------|------------|------------|------------|----------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | 43% | 29% | 29% | |
| Generation Y | | 38% | 25% | 38% | |
| Overall | | 40% | 27% | 33% | |

12. The Chapel services leave me wanting to gain a stronger relationship with God.

| | | | | | |
|---------------------|----------|------------|------------|------------|----------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | 29% | 71% | | |
| Generation Y | | 38% | 38% | 25% | |
| Overall | | 33% | 53% | 13% | |

13. The atmosphere of the campus reflects Christian values.

| | | | | | |
|---------------------|----------|----------|------------|------------|------------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | | 14% | 43% | 43% |
| Generation Y | | | 38% | | 63% |
| Overall | | | 27% | 20% | 53% |

14. The University has a sincere commitment for Christian development.

| | | | | | |
|---------------------|----------|----------|------------|------------|------------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | | 14% | 71% | 14% |
| Generation Y | | | 38% | | 63% |
| Overall | | | 27% | 33% | 40% |

15. I am excited about the atmosphere on campus

| | | | | | |
|---------------------|----------|------------|------------|------------|------------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | 29% | 29% | 14% | 29% |
| Generation Y | | 38% | | 38% | 25% |
| Overall | | 33% | 13% | 27% | 27% |

16. The campus bible study provides a connection between the bible and my current issues.

| | | | | | |
|---------------------|----------|------------|------------|----------|----------|
| Ratings | 1 | 2 | 3 | 4 | 5 |
| Generation X | | 29% | 71% | | |
| Generation Y | | | 100% | | |
| Overall | | 13% | 87% | | |

17. The music ministry on campus plays a major role in my Christian connection

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|-----------|----------|
| Generation X | | 86% | | 14% | |
| Generation Y | 75% | 25% | | | |
| Overall | 40% | 53% | | 7% | |

18. The Christian fellowships on campus are well organized.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|------------|----------|
| Generation X | | 14% | 57% | 29% | |
| Generation Y | 38% | 63% | | | |
| Overall | 20% | 40% | 27% | 13% | |

19. The University involves the Christian community when planning and implementation the Christian Activities.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|-----------|------------|------------|-----------|------------|
| Generation X | 14% | 14% | 43% | 14% | 14% |
| Generation Y | | 38% | 38% | | 25% |
| Overall | 7% | 27% | 40% | 7% | 20% |

20. More Christian Activities on campus will assist to eradicate campus apathy

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|------------|-----------|------------|----------|
| Generation X | | 86% | 14% | | |
| Generation Y | | 63% | | 38% | |
| Overall | | 73% | 7% | 20% | |

Project Event Survey Results
“Christian Activities on a University Campus”

Event: **NATIONALLY RECOGNIZED MINISTER**

Participants were asked to circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Following are the results:

1. This Christian Activity augmented my “Christian Experience.”

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 71% | 29% | | | |
| Generation Y | 86% | 14% | | | |
| Overall | 79% | 21% | | | |

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|-----------|----------|
| Generation X | | 71% | 29% | | |
| Generation Y | 57% | 29% | | 14% | |
| Overall | 29% | 50% | 14% | 7% | |

3. This Christian Activity focused on current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|-----------|----------|----------|----------|
| Generation X | 86% | 14% | | | |
| Generation Y | 100% | | | | |
| Overall | 93% | 7% | | | |

4. This Christian Activity provoked additional spiritual thoughts.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 86% | 14% | | | |
| Generation Y | 86% | 14% | | | |
| Overall | 86% | 14% | | | |

5. This Christian Activity was fun, and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 43% | 57% | | | |
| Generation Y | 86% | | 14% | | |
| Overall | 64% | 29% | 7 | | |

6. This Christian Activity reflected Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|-----------|----------|----------|----------|
| Generation X | 100% | | | | |
| Generation Y | 86% | 14% | | | |
| Overall | 93% | 7% | | | |

Project Event Survey Results
“Christian Activities on a University Campus”

Event: **LOCALLY RECOGNIZED MINISTER**

Participants were asked to circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Following are the results:

1. This Christian Activity augmented my “Christian Experience.”

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 43% | 57% | | | |
| Generation Y | 100% | | | | |
| Overall | 73% | 27% | | | |

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|-----------|------------|----------|
| Generation X | 86% | | 14% | | |
| Generation Y | 25% | 50% | | 25% | |
| Overall | 53% | 27% | 7% | 13% | |

3. This Christian Activity focused on current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|-------------|----------|----------|----------|----------|
| Generation X | 100% | | | | |
| Generation Y | 100% | | | | |
| Overall | 100% | | | | |

4. This Christian Activity provoked additional spiritual thoughts.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|-----------|----------|----------|----------|
| Generation X | 86% | 14% | | | |
| Generation Y | 100% | | | | |
| Overall | 93% | 7% | | | |

5. This Christian Activity was fun, and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 86% | 14% | | | |
| Generation Y | 75% | 25% | | | |
| Overall | 80% | 20% | 7 | | |

6. This Christian Activity reflected Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|-------------|----------|----------|----------|----------|
| Generation X | 100% | | | | |
| Generation Y | 100% | | | | |
| Overall | 100% | | | | |

Project Event Survey Results
“Christian Activities on a University Campus”

Event: **CHRISTIAN CABARET**

Participants were asked to circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Following are the results:

1. This Christian Activity augmented my “Christian Experience.”

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|------------|------------|----------|------------|
| Generation X | | | 33% | | 67% |
| Generation Y | | 25% | 75% | | |
| Overall | | 14% | 57% | | 29% |

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|----------|
| Generation X | | 67% | 33% | | |
| Generation Y | 100% | | | | |
| Overall | 57% | 29% | 14% | | |

3. This Christian Activity focused on current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|------------|
| Generation X | | | | | 100% |
| Generation Y | 50% | 25% | 25% | | |
| Overall | 29% | 14% | 14% | | 43% |

4. This Christian Activity provoked additional spiritual thoughts.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|------------|----------|------------|
| Generation X | | | | | 100% |
| Generation Y | | | 100% | | |
| Overall | | | 57% | | 43% |

5. This Christian Activity was fun, and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 50% | 50% | | | |
| Generation Y | 88% | 13% | | | |
| Overall | 71% | 29% | | | |

6. This Christian Activity reflected Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|------------|------------|------------|----------|
| Generation X | | | 50% | 50% | |
| Generation Y | | 75% | 25% | | |
| Overall | | 43% | 36% | 21% | |

Project Event Survey Results
“Christian Activities on a University Campus”

Event: **MIDNIGHT MUSICAL (7X & 8Y)**

Participants were asked to circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Following are the results:

1. This Christian Activity augmented my “Christian Experience.”

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|------------|----------|
| Generation X | | | 71% | 29% | |
| Generation Y | 50% | 25% | | 25% | |
| Overall | 27% | 13% | 33% | 27% | |

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|------------|
| Generation X | 14% | 43% | 29% | | |
| Generation Y | 50% | 25% | | | 25% |
| Overall | 33% | 33% | 13% | | 13% |

3. This Christian Activity focused on current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|------------|----------|
| Generation X | | 43% | 29% | 29% | |
| Generation Y | 75% | 25% | | | |
| Overall | 40% | 33% | 13% | 13% | |

4. This Christian Activity provoked additional spiritual thoughts.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|----------|
| Generation X | | 71% | 29% | | |
| Generation Y | 75% | 25% | | | |
| Overall | 40% | 47% | 13% | | |

5. This Christian Activity was fun, and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|----------|
| Generation X | | 100% | | | |
| Generation Y | 75% | | 25% | | |
| Overall | 40% | 47% | 13% | | |

6. This Christian Activity reflected Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|----------|----------|----------|
| Generation X | 29% | 71% | | | |
| Generation Y | 100% | | | | |
| Overall | 67% | 33% | | | |

Project Event Survey Results
“Christian Activities on a University Campus”

Event: **ANNIVERSARY CELEBRATION CONCERT (7X & 8Y)**

Participants were asked to circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Following are the results:

1. This Christian Activity augmented my “Christian Experience.”

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|------------|
| Generation X | | 57% | 43% | | |
| Generation Y | 50% | | 25% | | 25% |
| Overall | 27% | 27% | 33% | | 13% |

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|-----------|----------|------------|
| Generation X | 29% | 29% | 14% | | 29% |
| Generation Y | 25% | 75% | | | |
| Overall | 27% | 53% | 7% | | 13% |

3. This Christian Activity focused on current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|----------|------------|------------|-----------|
| Generation X | | | 57% | 29% | 14% |
| Generation Y | 50% | | 50% | | |
| Overall | 27% | | 53% | 13% | 7% |

4. This Christian Activity provoked additional spiritual thoughts.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|------------|
| Generation X | 14% | 29% | 57% | | |
| Generation Y | 25% | 50% | | | 25% |
| Overall | 20% | 40% | 27% | | 13% |

5. This Christian Activity was fun, and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|------------|
| Generation X | 14% | 29% | 57% | | |
| Generation Y | 50% | 25% | | | 25% |
| Overall | 33% | 27% | 27% | | 13% |

6. This Christian Activity reflected Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|------------|------------|------------|----------|----------|
| Generation X | 43% | 57% | | | |
| Generation Y | 50% | | 50% | | |
| Overall | 47% | 27% | 27% | | |

Project Event Survey Results
“Christian Activities on a University Campus”

Event: **CHAPEL SERVICE (7X & 8Y)**

Participants were asked to circle the correct response to each question, using the following scale.

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

Following are the results:

1. This Christian Activity augmented my “Christian Experience.”

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|----------|----------|----------|
| Generation X | | 100% | | | |
| Generation Y | 50% | | 50% | | |
| Overall | | | | | |

2. This Christian Activity, in my opinion, would appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|----------|----------|----------|
| Generation X | | 50% | 50% | | |
| Generation Y | 50% | | | 25% | 25% |
| Overall | | | | | |

3. This Christian Activity focused on current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|----------|----------|----------|
| Generation X | 50% | 50% | | | |
| Generation Y | 100% | | | | |
| Overall | | | | | |

4. This Christian Activity provoked additional spiritual thoughts.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|----------|----------|----------|
| Generation X | 50% | 50% | | | |
| Generation Y | 75% | 25% | | | |
| Overall | | | | | |

5. This Christian Activity was fun, and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|----------|----------|----------|
| Generation X | 100% | | | | |
| Generation Y | 63% | 13% | 25% | | |
| Overall | | | | | |

6. This Christian Activity reflected Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|---------------------|----------|----------|----------|----------|----------|
| Generation X | 93% | 7% | | | |
| Generation Y | 100% | | | | |
| Overall | | | | | |

Post-Project Survey Results
Christian Activities on a University Campus

Are you affiliated with a church?

| | | | | |
|-----------|----------|--|-----------|----------|
| "X" (Yes) | "X" (NO) | | "Y" (Yes) | "Y" (NO) |
| | | | | |

Are your parent/s affiliated with a church?

| | | | | |
|-----------|----------|--|-----------|----------|
| "X" (Yes) | "X" (NO) | | "Y" (Yes) | "Y" (NO) |
| | | | | |

Participants responded to each question using the following scale:

1 = Strongly Agree 2 = Agree 3 = Undecided/Neutral 4 = Disagree 5 = Strongly Disagree

1. The Christian Activities that I was exposed to will change the ethos of Student Life on Lincoln University' campus for the better.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|-----|-----|---|---|---|
| Generation X | 57% | 43% | | | |
| Generation Y | 63% | 38% | | | |
| Overall | 53% | 47% | | | |

2. I have no interest in participating in Christian Activities.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|---|------|
| Generation X | | | | | 100% |
| Generation Y | | | | | 100% |
| Overall | | | | | 100% |

3. The University should not concern itself with Christian Activities and events.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|---|------|
| Generation X | | | | | 100% |
| Generation Y | | | | | 100% |
| Overall | | | | | 100% |

4. Christian Activities augment my "Christian Experience."

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|------|---|---|---|---|
| Generation X | 100% | | | | |
| Generation Y | 100% | | | | |
| Overall | 100% | | | | |

5. Christian Activities on a college campus are inappropriate.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|---|------|
| Generation X | | | | | 100% |
| Generation Y | | | | | 100% |
| Overall | | | | | 100% |

6. Christian Activities have a significant role on a University's campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|------|-----|---|---|---|
| Generation X | 29% | 71% | | | |
| Generation Y | 100% | | | | |
| Overall | 87% | 13% | | | |

7. Christian Activities appeal to none Christians on campus.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|-----|-----|---|---|
| Generation X | | 71% | 29% | | |
| Generation Y | | 38% | 63% | | |
| Overall | | 53% | 47% | | |

8. Christian Activities address current trends and issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|------------|------------|---|---|
| Generation X | | 63% | 38% | | |
| Generation Y | | 29% | 71% | | |
| Overall | | 47% | 53% | | |

9. Christian Activities provided me with a stronger connection to God.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|------------|-----------|-----------|---|
| Generation X | | 71% | 15% | 14% | |
| Generation Y | | 100% | | | |
| Overall | | 87% | 7% | 6% | |

10. Christian Activities are fun and exciting to attend.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|------------|------------|---|---|
| Generation X | | 86% | 14% | | |
| Generation Y | | 86% | 14% | | |
| Overall | | 87% | 13% | | |

11. Chapel service provides a strong desire for a relationship with God.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|------------|-----------|------------|---|
| Generation X | | 86% | 14% | | |
| Generation Y | | 63% | | 38% | |
| Overall | | 73% | 7% | 20% | |

12. Christian Activities leave an atmosphere that reflects Christian values.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|---|---|---|
| Generation X | | | | | |
| Generation Y | | | | | |
| Overall | | | | | |

13. These Christian Activities left me with a sense of the University's commitment for Christian development.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|-------------|---|---|---|---|
| Generation X | 100% | | | | |
| Generation Y | 100% | | | | |
| Overall | 100% | | | | |

14. These Christian Activities erected my excited for Student Life on campus

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|------------|------------|---|---|---|
| Generation X | 71% | 29% | | | |
| Generation Y | 63% | 38% | | | |
| Overall | 67% | 33% | | | |

15. Campus bible study provided me with a clear connection between the bible and my current issues.

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|---|---|-------------|---|---|
| Generation X | | | 100% | | |
| Generation Y | | | 100% | | |
| Overall | | | 100% | | |

16. Music Ministry plays a major role in my connection with these Christian Activities.

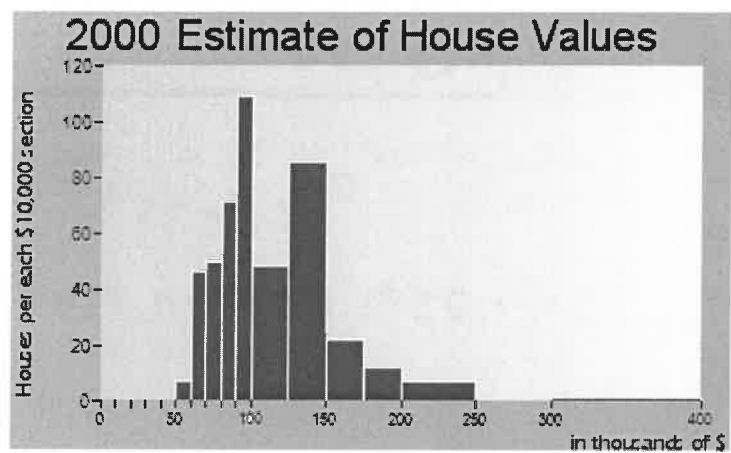
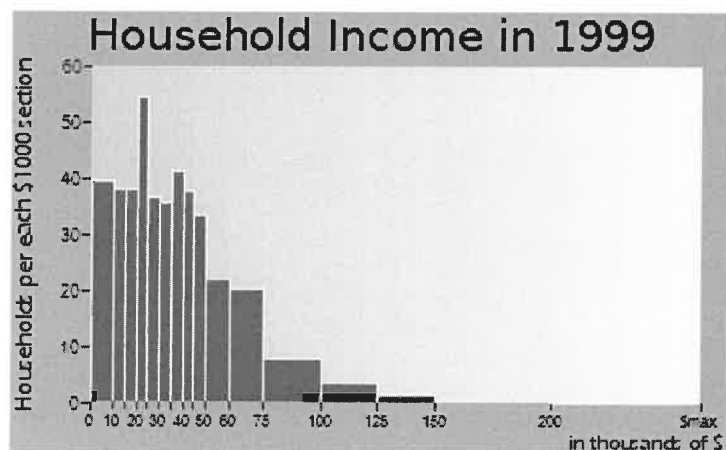
| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|------------|------------|---|---|---|
| Generation X | 13% | 87% | | | |
| Generation Y | 100% | | | | |
| Overall | 54% | 46% | | | |

17. Christian Activities on campus will assist to eradicate campus apathy

| Ratings | 1 | 2 | 3 | 4 | 5 |
|--------------|-------------|---|---|---|---|
| Generation X | 100% | | | | |
| Generation Y | 100% | | | | |
| Overall | 100% | | | | |

TABLE 1

The Censes' Report only gives this data for the present¹.



¹ <http://www.city-data.com/city/Oxford-Pennsylvania.html>

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